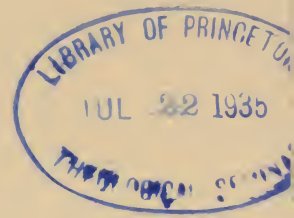




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The Outlook



VOLUME XXVII
NUMBER 7
JULY-AUGUST, 1935

of Missions

**WOMAN'S MISSIONARY SOCIETY
TRIENNIAL CONVENTION
REPORT NUMBER**



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The Outlook of the Month

Christian Citizenship

POSSIBLY you have seen the significant picture showing Toyohiko Kagawa and C. Y. Cheng, with their arms around one another. Here the foremost Christian of Japan and the first President of the Church of Christ in China are revealing affectionately that they are blood-brothers in Christ Jesus. Loyal and patriotic citizens of different lands, whose governments are often at variance, they are also citizens of the Kingdom of Heaven, and their devotion to the principles and ideals of the King of kings and Lord of lords transcends every claim and obligation of a selfish nationalism.

Edward Shilitto has said truly that, in all too many cases, nationalism has become "man's other religion." In some lands today it seems to be the only religion that counts in tens of thousands of lives. So much damage has already been wrought, and so much more is threatened, that it behooves every man and woman to examine conscientiously this entire problem of good citizenship. Surely Christian nations, and Christian people in all nations, need to set the right example and to reveal the right spirit in such a difficult and dangerous hour of human history as that through which we are passing. "Unless the so-called Christian nations practice justice," said Mr. Kagawa in a recent address, "the progress of Christianity in Asia will be very slow. We must have better plans for world peace. We Japanese have done great mischief in Manchuria—but the British have done so in India and the French in Cochin China. So this is the period for all nations to repent. We all must repent from our nationalisms for the cause of God and Christ. We need conscience now—*above all conscience!*"

Kagawa is right. No man can be a Christian citizen in the best sense of that term unless he is ready to obey God rather than man. Such a man cannot permit a mere majority of Congress to override the dictates of his conscience, not even if the Supreme Court of the nation declares that a decision of Congress has higher authority. It is the purpose of religion, as Dr. Robert A. Millikan has said, "to develop without prejudice or preconception the consciences, the ideals and the aspirations of mankind." Surely this sets before us the most glorious task the mind of man can conceive. Christianity is confronted today by a devastating nationalism on the one hand and an appalling secularism on the other. Even more to be dreaded than these frontal attacks is the insidious spiritual indifference and inactivity of professing Christians which result sooner or later in the loss of the God-consciousness and issue at last in spiritual suicide.

On all sides we have seen the civic slackerism which is a continuing reproach to men and women who profess the name of Christ and who are regarded as, in some sense, His representatives in the world, but who have not enough interest in the welfare of their community and state or their nation even to register and vote. There is no greater need today than a new consecration and devotion to civic duty on the part of those who put Christ first in their lives, or than a united front among the Christians of all nations to preach and practice a creed of Christian brotherhood so broad and deep that it will put to silence the bickerings and irritations which lead to political and industrial wars. It will not be possible to secure a genuine world peace until we have such a camaraderie among the Christians of the world.

PAUL S. LEINBACH.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.

—ISAIAH 26: 4.

“He is the same today,
As when of old He dwelt
In human form with His disciples—when
He knew the needs of all His fellow-men,
And all their sorrows felt.”

When men really “meditate” upon the Word of God they yearn for His righteousness. Leave that meditation off, and the yearning dies, or is unknown.

—JOHN GRANT NEWMAN.

I know that another shall finish the task I must leave undone;

I know that no flower, no flint was in vain on the path I trod.

—AMELIA JOSEPHINE BURR.

O lesser mysteries, bid your questions cease,
My heart hath found what passeth knowledge—
Peace!

—PURD E. DEITZ.

Play and the renewing of our minds and bodies by beauty, as well as by worship, make our love creative. The minor art of humor is especially quickening and restorative.

—RICHARD C. CABOT.

Enough of science and of art;
Close up the barren leaves;
Come forth, and bring with you a heart
That watches and receives.

—WILLIAM WORDSWORTH.

No one in life occupies a position so humble, be it in the smallest hamlet or the largest city, that he cannot manifest his moral strength and exercise it.

—WILLIAM GEORGE JORDAN.

Attention is less a gift than a habit, and the knowledge of this ought to encourage those who wish to live inside their own souls.

—ERNEST DIMNET.

There is a hand that bends our deeds
To mightier issues than we planned.

—RICHARD HOVEY.

Heaven overarches you and me,
And all earth's gardens and her graves;
Look up with me until we see
The day break and the shadows flee.

—CHRISTINA ROSSETTI.

Our Saviour never argued about the future life. He assumed it. He spoke of it as an assured fact. Then, He, Himself, demonstrated it.

—AMBROSE M. SCHMIDT.

Our todays make our tomorrows; and our present lives determine the grade on which we must enter any next life.

—MINOT J. SAVAGE.

My hope is, a sun will pierce
The thickest cloud earth ever stretched—

—ROBERT BROWNING.

A service closes worthily when the people find themselves passing out of the sanctuary with both a deeper consecration to God and renewed joy in Christian fellowship, being again renewed in grace and truth for the experiences of life.

—RALPH ELLIS HARTMAN.

Defeat may serve as well as victory
To shake the soul and let the glory out.

—EDWIN MARKHAM.

For as you wait to argue
That just one way is right,
More tolerant brothers pass you
In climbing toward the Light.

—GRACE HARNER POFFENBERGER.

The human mind is always trying to stretch out from the concrete to the abstract, from the known to the unknown. According to the measure of a man's imagination, he takes the thing with which he is familiar and uses it as a ladder to rise to higher levels of understanding.

—J. A. MACCALLUM.

The Prayer

O UR Heavenly Father, we would come to Thee for a daily portion of Thy care and Thy forgiveness. Give us Thy guiding love with each early light, and Thy peace and protection with every night.
AMEN.

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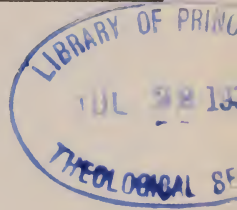
NUMBER 7

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Toyohiko Kagawa, a Steward of the New Social Order

First Prize Essay of Group F in the 1935 Stewardship Contest

BY BEN R. WAGENKNECHT
Milwaukee, Wis.



DOES Kagawa represent a brand new social order? Is it not a revival of a very old social order, the foundations of which were laid by Christ, nearly two thousand years ago? Few have elected to follow the life of self-denial and service to their fellowmen. It remained for Toyohiko Kagawa, the son of a Samurai of the Far East, again to focus our attention on what a life of real Christian Stewardship can mean.

From what well-springs does Toyohiko Kagawa draw the power and inspiration to carry on? How can he, though broken in health, promote such tremendous projects? How does this modern crusader obtain his guidance and readiness not only to preach Christ, but to practice Him? The answer is—Out of the law of God. "God is Love" is his credo. Kagawa is a religious genius with a passion for the Golden Rule. His prayer when he embraced the Christian faith was, "O, God, make me like Christ!" This is his task. He has so grown that he has the faculty of finding God and experiencing Him in such a vital manner, that God no longer dwells in the secret nook, but fills and dominates his whole conscious life. He has attained the peak in the curve of Christian Stewardship. Kagawa's interpretation of Christian Stewardship of Time, Talents and Possessions is unique.

TIME: The decalogue requires one-seventh of the Christian's time. Kagawa does not stop with so small a fraction. He devotes most of his time to the cause of the under-privileged, although he could live in ease and comfort. He is a social engineer, evangelist, writer, psychologist, teacher and author. Surely, not a slothful servant!

TALENTS: Kagawa has probed the innermost depths of his intellect, body and soul, to attain the superlative degree of beneficence. Though disinherited when he embraced the

Christian faith, he pursued his education. He became a student of religion and languages. Through his untiring efforts, he is an authority on social science and kindred subjects.

During his second year in college, he was stricken with tuberculosis and had to retire to an isolated seashore village. Broken in health, he continued his reading and spent his feeble strength in acts of service and in efforts to evangelize the fishing-folk around him. It was here that he discovered his talent for writing. He was in such desperate poverty, that his first novel, which took Japan by storm, was written with a Japanese writing-brush on the pages of discarded magazines. After one year, too impatient to wait for a permanent cure, he returned to Kobe to complete his education.

Volumes could be written about the next fourteen years of Kagawa's life in the famous Shinkawa slums. He settled permanently in one of the customary six by six, windowless huts, and lived in the midst of the most degenerate and unfortunate human-beings. He ministered to their physical, moral and spiritual needs. He was distrusted, ridiculed, beaten to within one inch of his life, but through his faith and personality, he won their confidence and hearts.

Then followed projects of a larger scope. Kagawa acted as arbitrator of a strike in the ship-yards of Kobe. He argued not only for betterment in the laborer's lot, but also in the laborer himself. He then formed the "Japan Peasant Union." He counseled with the farmers, whose lot is peculiarly hard in Japan. He offered such constructive ideas as the planting of fruit and nut trees on the mountain slopes, the raising of goats, the keeping of bees, and the rotation of crops. His government called upon him for assistance in solving the acute housing problem

brought about through the large earthquake. He was chosen as the head of the Social Welfare Bureau in Tokyo, a position commanding the annual salary of \$9,000. He refused to take any salary, but offered his help gratis.

Whenever possible, Kagawa continued to carry on his evangelistic work, often preaching four and five times in one day. The secret of World Peace is in the word of God. The solution of all social ills lies in the love of Christ. How could he bring the Gospel within the reach of everyone in the shortest time? He challenged the Christians of Japan to organize the "Kingdom of God" movement. Their goal was one million Christians within three years.

POSSESSIONS: In America, what we have counts far more than what we are, but, nevertheless, I am putting possessions last. That is where Kagawa puts them. That is why his Stewardship of possessions is so unique for one living in this decade. Kagawa still wears the laborer's garb which can be purchased complete for \$1.85. From his earnings, he reserves \$40.00 monthly for himself and his family. The balance of his income goes toward the support of three settlement houses in the slums of Tokyo, Osaka and Kobe. Out of his own meagre allowance, he often befriends and assists the needy, although royalties from his prolific pen alone amount to over \$100,000. "God must come first," was the decision Kagawa made very early in his life. He has had the fortitude to see it through. It staggers the imagination how it is possible for one man to accomplish so manifold a life's work. The answer is this—Kagawa has tapped the reservoir from which we too can draw freely and without stint. God gives with a lavish hand to all who truly seek and earnestly pray. Kagawa has taken the time to find the joy in prayer, the joy in living and the security in God's love.

The question is asked—"Is it possible for a

Christian layman today to be a Christian Steward of Kagawa's stature?" Why not? Doubtless, the number will be very small, for few will be willing to so literally put self in the background and work so diligently in the service of the Master and fulfil the law of Christ.

If the Christian layman will rouse himself from his couch at an early hour and spend an hour or two preparing himself, through prayer and meditation, for his day's work; if he will attune his heart to be sensitive to the promptings of the Holy Spirit, so that God and the love for His work will dominate his conscious being, then he is ready for growth in work of the Kingdom. After many years in God's training school, he may then be able to pray sincerely, with Kagawa, "O, God, make me like Christ," or to be a Steward of Kagawa's stature.

In Acts 10: 34, we read, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." We can all take comfort and at least try to follow in the footsteps of the giants. Expect great things from God, for with Him all things are possible, if we only lend ourselves to become the reflecting prisms of the light of His love and mercy.

What an opportunity the present day offers to the consecrated Christian layman for work in his Church, his business and in his community. May our prayer to God be for Christian laymen who will stoop to pick up the standard the Master raised on Golgotha but which has fallen into the slough of greed, self, jealousy and kindred sins.

Are we ready to sing, with a full voice—

"Lift high the cross of Christ!

Tread where His feet have trod;

As brothers of the Son of Man,

Rise up, O Men of God! Amen."

You must supply the answer!



AT THE COLLEGEVILLE MISSIONARY CONFERENCE

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Home Missions and Patriotism

ONE of the notes in the Home Mission appeal has been that of patriotism. Love of country has been an age-long slogan to stimulate Home Mission workers and supporters of the cause. But patriotism and nationalism are not identical terms. The one implies a devotion to the best interests of the country, whereas the other denotes a narrow and selfish conception of the place which the nation occupies in the total life of its citizens. Nationalism makes the nation supreme, an end in itself, and makes its citizens subservient to its mandates, whether right or wrong. It has no regard for conscience, and none for the rights and prerogatives of other nations.

Patriotism, on the other hand, has no selfish motives or purposes. It yields to nothing in its love for and devotion to the country it fondly calls its own, but it ever seeks to lift that country to those high social, political and ethical levels where it may be worthy of the patriot's deepest honor and homage. Thus patriotism is the handmaid of Home Missions, since both are actuated by the same objective. The mooted question of the relation of Church and State obtrudes itself in the Home Mission enterprise. To a far larger degree than is sometimes recognized or acknowledged, the nation is indebted to Home Missions for much of what it cherishes so highly today.

The Contribution of Home Missions to National Unity

IN more than one way did Home Missions serve the cause of national unity. In the era of expansion, when new settlements were rapidly developing, the Home Mission forces served to bind the old and the new settlements together. They kept alive the bond of association, the commerce, between the old and the new, the East and the West. Not only did the established and self-supporting Churches of the East send missionaries and money into the newer sections and settlements of the country, but also supplied religious ideals and moral principles for those communities. Had it not been for this there might have developed intense sectionalism which

would have probably frustrated the plan of national unity. Home Missions supplied the spiritual and moral resources without which no national solidarity could have been secured. If the new communities during that formative period had been allowed to crystallize and to congeal without religion, it would have had a most serious effect upon the nation and would have not only steeped us into a gross secularism and crass materialism, but would have practically left us as a nation without the unifying influence of common spiritual ideals and moral purposes. Home Missions aided in distributing and equalizing spiritual and moral resources.

The Contribution of Home Missions to Racial Solidarity

AMERICA ventured upon the untried experiment of making one unified people out of many races and nationalities. It was a very hazardous undertaking, and national unity might very easily have been thwarted by too many "isolated islands of alien thought and feeling." At this critical juncture Home Missions made its valuable contribution to the preservation of our national integrity.

It befriended the stranger in our midst and interpreted America to the foreigner and the foreigner to America. It enabled the immigrant to make the necessary adjustment to the changed conditions amid which he had cast his lot. Had it not been for this, America might not be a United States, but instead an aggregation of contrasting, conflicting national groups.

"THE OUTLOOK OF MISSIONS is wonderful. I don't want to miss a copy."

MRS. PETER ROBB, Wilkingsburg, Pa.

News in Brief

THE Rev. A. Schroeder, who for the past year, served as a missionary in our West Hollywood, California mission and in the mission of the Evangelical Synod in Los Angeles, has resigned and accepted a call to an Evangelical Synod Church in Oakland, Cal. It was expected that under his leadership the two missions might be consolidated into a strong self-supporting church in the near future, but it is evident that the time is not ripe for a union of these two interests, and for the time being each mission will have to be cared for separately. The two missions are about five miles apart from each other and are evidently serving different and distinct communities:

* * *

Interesting and helpful conferences were held with the missionaries in connection with the meetings of the following Synods: Eastern, Pittsburgh, Potomac and Ohio. Questions of a practical nature pertaining to the experiences and activities of the missionaries were discussed to the mutual edification of all who attended.

* * *

The following Home Missionaries were presented to the W. M. S. G. S. convention at Greensburg, Pa.: Mrs. Lee Peeler from Kannapolis, N. C.; Mrs. W. H. Causey, Winston-Salem, N. C.; Mrs. H. F. Loch, Pit-



TRINITY CHURCH, WEST HOLLYWOOD,
CALIFORNIA

cairn, Pa.; Rev. C. George Shupe, Connells-ville, Pa.; Rev. A. J. Herman, Duquesne, Pa.; Rev. and Mrs. Stephen Borsos, Morgantown, W. Va.; Rev. Stephen Muranyi, Vintondale, Pa., and Rev. and Mrs. Louis Novak, Pittsburgh, Pa. Miss Anna Melegh, Homestead, Pa., and Miss Anna Bogar, McKeesport, Pa., deaconesses, were also present, as was also Rev. Ben Stucki. Rev. B. Dienes, the President of Central Hungarian Classis spoke in behalf of all of them.

Building the Reformed Church in Dakota

Losses and Reverses

THEODORE P. BOLLIGER

NO victories without losses, no advances without suffering; that is the law of the Kingdom of God. Christ's challenge to the multitudes kept ringing out constantly: Discipleship and cross-bearing walk hand in hand. In the Church of Christ tares are amid the ripening grain, worthless fish within the wriggling net; jutting rocks are found in fertile fields; and slothful stewards bury entrusted treasures. The building of the Reformed Church in Dakota could not escape this universal experience. Hence, it is not possible to write of opportunities and expansion without also looking at the losses and reverses. A study of the facts reveals several reasons why these reverses were unavoidable.

First—*The lack of pastors.* For the lack of pastors in the early years, the German Russians were partly to blame themselves; for they absolutely refused to accept support from the Home Mission Board as well as supervision on the part of the Board. Even though the Board had agreed to help the Rev. Jacob Orth, the early congregations refused to permit this. When their inability to raise the salary promised him had been demonstrated and years passed during which it was not paid, nevertheless, they still chose rather to see their pastor "work himself to death" than to accept missionary support from the Board or supervision on the part of the Synod. They preferred rather to have

services only every three to six weeks, which required only small financial contributions than to have frequent services which would have meant real sacrificial giving. As a result there was a decided hesitation on the part of suitable pastors to consider Dakota as a field of labor. The isolated congregations, left largely to their own devices, with but little pastoral instruction and guidance, gradually developed certain undesirable practices, doctrinal peculiarities, and attitudes opposed to church authority and discipline. Even the most scriptural sermon a consecrated pastor had just delivered could not overcome the drag of the weeks between services. During these weeks, left to themselves, important Christian truths occasionally took strange forms in the minds of a few of the brethren; so much so, that some of the ministers still living had the experience of seeing a member of the consistory or some older member of the church jump up during the preaching of the sermon and loudly declare: "That teaching is contrary to the Bible; we do not want that here." Through such doctrinal differences and quarrels about trifles in the congregations, the Dakotas were getting too much unfavorable publicity. One of the unhappy results was a constant lack of suitable ministers. At the end of the first twenty-five years of work—work that demanded much sacrifice and suffering—there were only seven pastors in South and North Dakota. These men were trying to serve thirty-nine congregations, scattered over a territory as large as Switzerland, Holland, and Belgium together; obviously, a task impossible for either men or angels.

Second—*The zeal of many small sects.* From the beginning of the westward expansion of American Protestantism, it has been constantly observed that small religious groups were most numerously represented in the newer sections. The nearer we approach pioneer conditions, the more frequently these small sects were to be found. Undeveloped and newly settled areas held a peculiar fascination for every form of religious belief and expression. Thus we find that one hundred and fifty denominations in the United States have less than ten thousand followers apiece; and their representatives are very apt to be in the newer regions of the West. The Dakotas early became the happy hunting ground of many of these groups and sects. Pioneer conditions inclined the new settlers especially to listen to their messages. The

pioneers were forced to work to the limit of their strength amid privations and inconveniences, loneliness and homesickness. Pastors of their own faith were seldom seen; diversions and amusements were practically unknown; pent-up religious emotions demanded expression; hence, many church members were misled. One of the early pastors described the activities of these sects, in a sermon, by using the striking expression: "The representatives of these various sects are skipping about like fleas." The Rev. Peter Bauer, who began his labors at Eureka, South Dakota, forty-two years ago and is still working to the extent of his strength in one of the congregations of Eureka Classis, says in his Reminiscences, which have not yet been published: "What a time we had in the early days, with all the swarming sects. As soon as a little Reformed congregation had been organized, the various missionaries appeared and, alas, snared many a weak member. The danger was especially great because the members were left alone so much, so the sects came galloping in from all sides, seeking to steal our members. Even if they did not succeed in getting them, they bewildered the conscience and the faith of many. One day, I arrived a little before noon, at the home of one of my members. The housewife was hurrying about preparing dinner, for the men would be coming in soon from the harvest fields. But she did stop long enough to tell me an incident that had occurred just a little while before my arrival. A Seventh Day Adventist had come to the house and began to deliver his message, but the housewife had to inform him that she could not stop to listen, as the men must have their meal right on time. So he asked: 'Would you object if I pray for you here?' He was given the assurance that he could pray as long and as loud as he pleased. So he kneeled down at the foot of the two steps leading into the kitchen. But two very young lambs whose mothers had perished, were waiting at the kitchen door. They had been fed by hand all their short lives and been accustomed to come to the kitchen door and bleat, whenever hunger came to them. But the man kneeling at the bottom of the steps was holding them up too long and keeping them from the desired liquid refreshment. After bleating their displeasure for a while without results, they suddenly went into action, and using the kneeling man as a bridge, they got into the kitchen. So the man quit praying and went

his way. Thereupon, I said to my parishioner: 'The apostle Paul has well said of such men: These are they, that creep into houses and take captive silly women, laden with sins, ever learning and never coming to the knowledge of the truth.'"⁽¹⁾ Adventists, Perfectionists, Holyrollers, Mormons, Spiritualists and many others perplexed the quiet and faithful ones in the land. Small wonder that one of these, when he met Rev. Frank Grether the first time, looked him over and declared: "I tell you right now, if you are going to preach the way the others have that have been here, I will myself load you on a wheel barrow, push you to the Missouri river, and dump you in."⁽²⁾ Having thus broken a lance for orthodoxy, they soon became great friends.

Third—*The language question.* Even before a classis had been organized in Dakota, Rev. F. W. Stump had already gathered two congregations in the Redfield area and served them in the English language. Several other preaching places were also being served; but after a few years, this entire field was abandoned. I have not yet been able to find the reasons for this act, though prejudice against the language was probably the chief motive. The fact is that the great challenge to the Reformed Church was the bringing of religious opportunities to the immigrant German Russians. In view of the fact that we succeeded so inadequately in finding pastors for the German work, the decision not to keep up the English venture may have been wise. Nevertheless, as a denomination we lost much because we were not prepared to advance while fields were calling from every side. It is true, however, that many young people were lost to the Church on account of the absolute refusal of the elders to permit English preaching from the pulpit, the introduction of English into the Sunday School, or the use of English at the gatherings of the young people. I have known congregations that preferred to have no Sunday School rather than to see English introduced; and of consistories which declared: "If the young folks want English, let them join an English denomination." And they certainly did. Within recent years this antagonism against the introduction of English has greatly abated. Time and death will soon settle this question of language.⁽³⁾

Fourth—*Disloyalty.* The most disastrous loss to the Reformed Church in the Dakotas

came from the untruthfulness and disloyalty of Michael Hofer. When this man arrived from Russia in 1884, he was received with gladness and quickly won the hearts of his people; for he was an able preacher with a masterful personality. When he declared that he had been ordained in the old country and named the church where this had occurred and the men who had administered the sacred rite, no one in his congregations nor in the classis doubted his word. When he visited the Synod of the Northwest for the first time, even though he presented no credentials of ordination, again he was believed and his name was enrolled as a pastor of the Synod. But time passed and the required credentials were never produced; hence, the officers of the Synod corresponded with the authorities in the old country and discovered that Michael Hofer had never been ordained. Even then, the classis was ready to give him the benefit of every doubt, but insisted that he must ask to be officially examined, licensed to preach, and ordained. Mr. Hofer absolutely refused to do this and induced his elders to ordain him instead, and continued his pastoral activities in defiance of the classis. When the matter came before the Synod of the Northwest, official communications from the very men, who according to Hofer's claim had ordained him, were presented. On the basis of these proofs, Michael Hofer was found guilty of wilful and malicious lying and refusal to submit to the authority of the classis. His name was erased from the roll of ministers of the Synod and his congregations were directed to discharge him at once. Goaded to fury by this action, Hofer so aroused his members and congregations that quite a number of them broke away from the classis and the Synod, and incorporated themselves as the "Freie Reformierte Kirche." By Hofer's preaching and example, such a spirit of animosity against all church authority and discipline was implanted that the growth of the church was hindered for more than forty years. The immediate results were still more appalling; congregations were torn apart, neighborhoods were broken into two camps, families were divided, and suspicions and enmities were implanted, where previously there had been unity and cooperation. Hofer, taking his images from the seventeenth chapter of Revelation, took pleasure in calling the Reformed Church and church discipline "Babylon the great, the mother of harlots, and the abomination of the earth."

His followers dutifully sped their unscrupulous leader. Again and again, little groups of families in various congregations, disgruntled at some act or word of the pastor or consistory, or unwilling to yield to church discipline, simply broke away from the congregation and started a new "Frei Reformierte" congregation.⁽⁴⁾

As nearly as I can gather the facts from the statistics of the Synod of the Northwest, there was an actual loss of not less than 400 members and six congregations. Not all of these members sided with Mr. Hofer by any means; for a goodly number disgusted with the hateful things they had witnessed, simply

growing deeper, healing and giving life to everything that they touched, except certain "miry places and the marshes thereof." Now the preacher had noticed that quite a number of members from nearby "Free Reformed" congregations had come in. In the course of his exposition, he asked the rhetorical question: "Who or what is meant by these miry, marshy places?" and with vehemence gave answer to his question by saying: "These are the Free Reformed congregations, which even the healing power of God cannot change and make alive." When I asked: "Did you persuade them?" my friend was not so sure as to the answer. But forty years is a long time,



THE FIRST REFORMED CHURCH ERECTED IN EUREKA CLASSIS

Originally located in Eureka, S. D., it was later moved about ten miles west of Eureka, where it is still used as a Reformed Church

united with some other denomination. The evil spirits of those days have not even yet all been driven out. The history of the Reformed Church in this country shows no other schism quite so disastrous as this.

The loyal pastors of the South Dakota Classis defended themselves right manfully. Bold sermons, barbed proof-tests, and vigorous articles were hurled at the opposition. Some fifteen years ago one of my good friends was preaching a sermon based on Ezekiel 47, which contains the prophet's vision of the healing waters flowing forth from the temple of God, ever spreading and ever

most of those who had a personal part in these sad events are dead and gone, and a new generation has grown up; hence, for years the Free Reformed congregations had been drawing closer and closer to the Classis again. This movement culminated gloriously at the meeting of the South Dakota Classis, in the spring of 1934, when the last but one, of the "free" congregations in South Dakota, once more joined the classis. The festering sore had been cleansed and healed. Provided, that after years of drought, dust storms and crop failures, God is again gracious to the Dakotas and sends them rains and crops abundantly,

both the state and the church will develop wondrously.

The South Dakota Classis now numbers 1,804 members in 57 congregations. Some of these congregations are very small, but each one is a nucleus, a bundle of possibilities. Twice the classis has divided its territory to organize first the Eureka and then the North Dakota classes, which now have a larger membership than the mother classis.

Looking back over the checkered and eventual history of the Dakota congregations, we can all echo the words of the veteran pastor, Rev. Peter Bauer, when he said: "It grieves me to the heart, when I reflect that so

many of our Reformed people, whom I gathered in at that time, by hard and persistent effort, are today in other denominations. We could have had so many more fine congregations if we had only had the necessary workers. These people were lost because their church could not serve them often enough. The harvest was great but the laborers were lacking. How much we have neglected in the Kingdom of God!"⁽⁵⁾

Sources and quotations:

- 1—Peter Bauer: Reminiscences.
- 2—Kirchenzeitung, May 11, 1887.
- 3—Kirchenzeitung, January 19, 1886.
- 4—Kirchenzeitung, November 22, 1892.
- 5—Peter Bauer: Reminiscences.

Church-building Funds

THE REV. WM. F. DELONG, D. D., *Treasurer*

The following Church-building Funds have been received since December 1, 1933. It is very encouraging to receive so many Funds, either as gifts from living donors or through wills. No new Church buildings are erected at present, but these Funds have replaced money formerly borrowed from banks. There is, therefore, that much saving of interest. We greatly appreciate these funds and hope that many more may find their way into the treasury of the Board of Home Missions:

No. 1218—The Milton T. Hess Church-building Fund of \$500. Bequest of Milton T. Hess, late of Springfield Township, Bucks County, Pa. Invested in St. Paul's Reformed Church, Allentown, Pa.

No. 1219—The Louisa C. R. Kemp Church-building Fund of \$1,000. Bequest of Louisa C. R. Kemp, Lyons, Pa. Invested in Grace Reformed Church, Bethlehem, Pa.

No. 1220—The Daniel Leader Church-building Fund of \$500. Contributed by the Missionary Society of St. John's Reformed Church, Williamsport, Pa. Invested in St. Mark's Reformed Church, Baltimore, Md.

No. 1221—The W. M. S. G. S. Gift Church-building Fund No. 145 of \$500. Contributed by the W. M. S. G. S. Given to St. John's Reformed Church Kannapolis, N. C.

No. 1222—The W. M. S. G. S. Gift Church-building Fund No. 146 of \$500. Contributed by the W. M. S. G. S. Given to St. Mark's Reformed Church, Lincoln, Neb.

No. 1223—The W. M. S. G. S. Gift Church-building Fund No. 147 of \$500. Contributed by the W. M. S. G. S. Given to Bohemian Reformed Church, Cedar Rapids, Iowa.

No. 1224—The W. M. S. G. S. Church-building Fund No. 148 of \$500. Contributed by the W. M. S. G. S. Invested in St. Mark's Reformed Church, Brooklyn, N. Y.

No. 1225—The W. M. S. G. S. Church-building Fund No. 149 of \$500. Contributed by the W. M. S. G. S. Invested in Grace Reformed Church, Buffalo, N. Y.

No. 1226—The W. M. S. G. S. Church-building Fund No. 150 of \$500. Contributed by the W. M. S. G. S. Invested in the Westside Hungarian Reformed Church, Buffalo, N. Y.

No. 1227—The W. M. S. G. S. Church-building Fund No. 151 of \$500. Contributed by the W. M. S. G. S. Invested in First Reformed Church, Burlington, N. C.

No. 1228—The W. M. S. G. S. Church-building Fund No. 152 of \$500. Contributed by the W. M. S. G. S. Invested in Lowell Reformed Church, Canton, O.

No. 1229—The W. M. S. G. S. Church-building Fund No. 153 of \$500. Contributed by the W. M. S. G. S. Invested in Bethany Reformed Church, Cuyahoga Falls, O.

No. 1230—The W. M. S. G. S. Church-building Fund No. 154 of \$500. Contributed by the W. M. S. G. S. Invested in Bethany Reformed Church, Cuyahoga Falls, O.

No. 1231—The W. M. S. G. S. Church-building Fund No. 155 of \$500. Contributed by the W. M. S. G. S. Invested in Corinth Boulevard Reformed Church, Dayton, O.

No. 1232—The David's Reformed Sunday School Church-building Fund No. 2 of \$500. Contributed by the Sunday School of David's Church, Canal Winchester, O. Invested in Corinth Boulevard Reformed Church, Dayton, O.

No. 1233—The W. M. S. G. S. Church-building Fund No. 156 of \$500. Contributed by the W. M. S. G. S. Invested in Dexter Boulevard Reformed Church, Detroit, Mich.

No. 1234—The Rev. Dr. U. Henry and Emma Meily Heilman Church-building Fund of \$600. Bequest of Rev. U. Henry Heilman, D.D., Lebanon, Pa. Invested in Grace Reformed Church, Duquesne, Pa.

No. 1235—The John and Catharine Heilman Church-building Fund of \$500. Bequest of Rev. U. Henry Heilman, D.D., Lebanon, Pa. Invested in Immanuel Reformed Church, Ellwood City, Pa.

No. 1236—The John Henry and Elizabeth Heilman Church-building Fund of \$500. Bequest of Rev. U. Henry Heilman, D.D., Lebanon, Pa. Invested in Immanuel Reformed Church, Ellwood City, Pa.

No. 1237—The W. M. S. G. S. Church-building Fund No. 157 of \$500. Contributed by the W. M. S. G. S. Invested in Glenside Reformed Church, Glenside, Pa.

No. 1238—The W. M. S. G. S. Church-building Fund No. 158 of \$500. Contributed by the W. M. S. G. S. Invested in Glenside Reformed Church, Glenside, Pa.

No. 1239—The James A. Sechler Church-building Fund of \$500. Contributed by Mr. James A. Sechler, Hazleton, Pa. Invested in Grace Reformed Church, Baltimore, Md.

No. 1240—The Mrs. Harriet Davis Church-building Fund of \$500. Bequest of Frank B. Davis, Waynesboro, Pa. Invested in Carrollton Avenue Reformed Church, Indianapolis, Ind.

No. 1241—The Samuel Achenbach Church-building Fund of \$500. Contributed by Miss Mary A. Achenbach, Orangeville, Pa., in memory of her father. Invested in Goss Memorial Reformed Church, Kenmore, O.

No. 1242—The Boush-Hawk Church-building Fund of \$580.30. Made up of contributions toward Church-building Funds started but not completed and on which no payments were made within 10 years. Invested in Goss Memorial Reformed Church, Kenmore, O.

No. 1243—The Andrew H. Smith Church-building Fund of \$500. Contributed by the Rev. Sidney S. Smith, Northampton, Pa., and his brother C. Nevin Smith, Lebanon, Pa., in memory of their father. Invested in First Hungarian Reformed Church, Milwaukee, Wis.

No. 1244—The Mr. and Mrs. Nicholas B. Houser Church-building Fund of \$5,000. Bequest of Nicholas B. Houser, late of Zion's Reformed Church, Chambersburg, Pa. Invested in First Magyar Reformed Church, New York City.

No. 1245—The Correll Church-building Fund of \$1,000. Contributed by Rev. Charles E. Correll, Ph.D., West Hazleton, Pa., in memory of his wife Elenora C. Correll. Invested in First Hungarian Reformed Church, Milwaukee, Wis.

No. 1246—The Mr. and Mrs. Theophilis L. Miller Church-building Fund of \$1,000. Contributed by Mr.

Theophilis L. Miller, Loysville, Pa. Invested in Faith Reformed Church, Philadelphia, Pa.

No. 1247—The Samuel J. and Sarah E. Pugh Church-building Fund of \$500. Bequest of Samuel J. Pugh through the Willow Street Reformed Church, Willow Street, Pa. Invested in Hope Reformed Church, Philadelphia, Pa.

No. 1248—The Emma Ingold Bost Church-building Fund of \$500. Contributed by the W. M. S. Societies of North Carolina Classis in honor of Emma Ingold Bost, of Hickory, N. C. (W. M. S. G. S. Fund No. 159). Invested in Hope Reformed Church, Philadelphia, Pa.

No. 1249—The Mercersburg Missionary Classical Church-building Fund of \$500. Contributed by the W. M. S. Societies of Mercersburg Classis (W. M. S. G. S. Fund No. 160). Invested in Olivet Reformed Church, Philadelphia, Pa.

No. 1250—The Anna M. Blessing Gift Church-building Fund of \$500. Contributed by the W. M. S. Societies of Zion's Classis in honor of Anna M. Blessing of Hallam, Pa. Applied to debt of Emanuel Reformed Church, York, Pa. (W. M. S. G. S. Fund No. 161.)

No. 1251—The Edward D. and Elizabeth S. Zimmerman Church-building Fund of \$500. Bequest of Mrs. Emily Virginia Thomas, Frederick, Md. Invested in Tabor Reformed Church, Philadelphia, Pa.

No. 1252—The Rev. Dr. Charles E. Schaeffer Anniversary Gift Church-building Fund of \$1,000. Contributed by the W. M. S. G. S. (Fund No. 162). Given to Second Reformed Church, Portland, Ore.

No. 1253—The W. M. S. G. S. Church-building Fund No. 163 of \$500. Contributed by the W. M. S. G. S. Invested in St. Andrew's Reformed Church, Philadelphia, Pa.

No. 1254—The W. M. S. G. S. Church-building Fund No. 164 of \$500. Contributed by the W. M. S. G. S. Invested in St. Andrew's Reformed Church, Philadelphia, Pa.

No. 1255—The W. M. S. G. S. Church-building Fund No. 165 of \$500. Contributed by the W. M. S. G. S. Invested in St. Paul's Reformed Church, Roanoke, Va.

No. 1256—The W. M. S. G. S. Church-building Fund No. 166 of \$500. Contributed by the W. M. S. G. S. Invested in St. Paul's Reformed Church, Roanoke, Va.

No. 1257—The Charles T. and Ann C. Stonebraker Hamilton Church-building Fund of \$500. Bequest of Mrs. Anna C. Hamilton, Funkstown, Md. Invested in Third Reformed Church, Youngstown, O.

"Send it, our people all like it. In fact, we all think it a help and a need. I would be lost without its help."

MRS. SAMUEL ZINN, York, Pa.

Foreign Missions

JOHN H. POORMAN, EDITOR

Missionary Arrivals and Departures

Returning on furlough—

Rev. and Mrs. W. Carl Nugent and children left Yokohama on the Kano Maru on June 27th, and are expected to arrive at New York on July 24th. David and Richard Noss, sons of Dr. and Mrs. Christopher Noss, are returning to the homeland on the same boat.

Prof. Carl S. Sipple, of North Japan College, planned to sail with Mrs. Sipple and infant daughter from Yokohama on June 30th.

Rev. and Mrs. Jesse B. Yaukey and Rev. and Mrs. Karl H. Beck and their families, of our China Mission, are expected to arrive at Seattle on July 23rd.

Miss Erna J. Flatter, of the Ziemer Memorial Girls' School, Yochow, China, and Miss Mary E. Hoffman, of Miyagi College, Sendai, Japan, are also returning on furlough this summer.

Returning to the field—

Miss Minerva S. Weil is returning to China on the S.S. President Johnson which sails from San Francisco on August 16th.

Dr. and Mrs. Carl D. Kriete, of our Japan Mission, and Rev. and Mrs. Sterling W. Whitener and children, of our China Mission, are scheduled to return to their fields of labor, on the S. S. President Grant, leaving Seattle on August 17th.

Rev. and Mrs. Marcus J. Engelmann and children are returning to the evangelistic work at Wakamatsu, Japan, on the S.S. President Jefferson, sailing from Seattle on August 31st.

Rev. and Mrs. Jefferson C. Glessner and children are expecting to leave New York for the evangelistic work at Kirkuk, Iraq, on September 3rd.

A New Missionary to Japan



Miss Alice M. Ilsley, of Spirit Lake, Iowa, was recently appointed as a missionary to

Japan to fill the vacancy caused by the death of Miss Mary E. Schneder.

Miss Ilsley, who is the daughter of Mr. Harry E. Ilsley, Superintendent of City Schools of Spirit Lake, was graduated from the Oberlin Conservatory of Music with the degree of Bachelor of Music in 1928. She majored in piano, but has also had training in violin and organ. She has done considerable private teaching and has had experience in directing choirs, glee clubs and other vocal groups.

Miss Ilsley will prove a valuable and much needed addition to the Music Department of Miyagi College. She sailed from Seattle on the S. S. President Jefferson on May 11th.

"I have been a subscriber for a good many years, and have always found the magazine worth while, but it has been especially interesting in the last year, since the Evangelical and Reformed denominations have merged and we get news from both sources. The June issue was most enjoyable, because of the information concerning the Summer Conferences and Camps."

MISS EMELIA BEALE, Baltimore, Md.

A Meeting of the China Mission

BY GRACE S. YAUKEY

THE room had been a buzz of conversation. There were those present who had been separated from friends there for many months. It was an occasion of getting together after varied experiences, both happy and sad. There had been much comparing of notes in both friendly and competitive spirit. There were apparent still the relics of old disagreements, carefully harbored against the time when each one's way could be proven unquestionably right.

But now suddenly the room, with its twenty or more persons, was silent except for the rustling of a piece of paper or the sound of a pencil writing here and there.

The silence prevailed for a little until even these sounds ceased. Then the President of the Mission rose and said in a voice suggestive of deep feeling:

"We will open the session of the China Mission with the singing of hymn—"

The chords roll out and the Mission stands to sing. The voices swell and overpower the capacity of the room. There are those who throw themselves into the singing with full-throated enthusiasm. There are those who sing moderately. There are those who sing with difficulty, feeling somehow full of emotion on this occasion—emotion over this gathering of all the workers and emotion over the months that are past. There are others who silently read the words of the hymn, for they claim not to have singing voices.

The song swells on to its end and then there is prayer and a Scripture reading and short devotional talk.

The Mission Meeting has begun and with the conclusion of the service, everyone is keenly set for the opening of the Business Session. It is a Special Meeting so that there are none of the routine matters of the election of officers and so forth, but there is Correspondence. Letters have been received by the Mission Secretary—letters from Union Institutions asking for continuance of grants-in-aid, letters from individuals petitioning that the Mission consider certain matters favorably, letters from the Board of Foreign Missions.

These must all be carefully considered and properly referred to bodies ready to deal with them, the Resolutions Committee, the Education Committee, the Budget or Finance Committee.

It takes rather a long time to do this, for every little while someone cannot restrain himself and rises at the end of the reading of a letter to say:

"It is utterly impossible to consider such a request when we haven't funds to carry on the work we have!"

That starts a discussion for and against and holds up procedure for a little. At last, however, Correspondence moves on to a close.

Reports come next, for even though it is a Special Meeting there are Work Reports. One might judge personalities quite accurately by these reports alone. The first to be heard are those of Union Institutions. Those institutions in which we co-operate only by grants in funds are heard rather quietly, although occasionally someone is heard to murmur:

"They are doing good work, but we cannot keep up that big a sum."

Institutions where we have workers as well as grants occasion far more excitement. Here, of course, the reports are given by these workers and so an item of strong personal interest enters. Each one sees what the opportunities in his own work are. Each one understands the difficulties in his own locality. Each one can see how every cent of money granted in the past is more than imperative for the continuance of the work. In these reports come not only reports of work, but requests for new grants, and at that someone bursts out:

"It simply can't be. We can hear no new requests now when it is all we can do to keep going. There is no occasion to even mention such a thing until we are back on our feet."

Our own Educational Work comes next. We learn how many students we have, how many teachers, the costs, the needs, the savings by intricate maneuverings. We are all rather proud of these our own institutions, but even so, someone cannot refrain from saying:

"Your teachers' salaries are higher than they need be. There is no reason why you cannot bring them down"—and that remark starts a discussion of living standards in which wit and satire, kindness and understanding are all mingled.

At last the President is able to draw attention back to the procedure in hand so that things may move onward again.

Medical Work comes next in order and our nurses who have so long worked under the

handicap of having no Mission doctor or no doctor at all, rise to pass on to us the hopes and achievements which they hold by dint of hard labor. There is appreciation and there is criticism. They have done well with great odds against them.

The Evangelistic Work reports follow and along with all the rest we are told of the ekeing out of a dollar here and there, the cutting off of a little now and then, the turning off of a worker or two when justified, and the results of all the effort. Churches, Primary Schools, Co-operative Societies (which we sponsor but do not aid financially), People's Schools, all clamor for a hearing, but over them all there stands the spectre, FUNDS.

All this has taken a day or two and now we are down to General Business when Discussion Proper begins. The Committees are ready to report and with these reports come the real issues.

What policy shall we follow in a course of retrenchment?

Shall we preserve Union Work at the cost of some of our own work?

Shall we preserve our own Mission work at the cost of promising Union Work?

What shall go first?

For the present we can go on as we are—but the future appears to hold disaster in some form, and eagerly everyone tries to show the type of work in which he is engaged to be totally worth-while—not only because it is his, but because knowing it well he can see its opportunities. The group of people becomes more and more divided. A few even rise and speak with hot words on their lips. One or two are hurt and angered to tears.

Someone rises and resigns from a committee on which he has expended years of intensive effort only to have it net him misunderstanding and animosity along with a degree of efficiency.

The air is suddenly tense. Everyone is tired after four days of continuous meeting. Everyone is on edge. Criticism is in the air. The resignation crashes through electrified air and seems to tear something from it, leaving the people quivering. A revulsion of feeling sweeps over them. They know suddenly that they have not accepted hard work in the spirit it was given—that they have been prejudiced—that something has been all wrong.

Almost instantaneously the air is clear and calm again. Somehow the people are bound together again in a unity of spirit and purpose. Somehow it is impossible that bitterness has ever been. One after another a speaker rises vibrant with understanding and appreciation.

The Mission Meeting is coming to a close. The late sun coming in through the windows shines on old people, some white-haired, some frail and worn; on middle-aged people at the prime of their age bearing in their faces varied lines of kindness and determination; on young people just starting into work—but all are bound by a bond they could not sever if they would—the bond of THE WORK, and all are tied by ties they could not change for long even in times of disagreement—the ties of COMMON INTEREST.

The Meeting of the China Mission closes with prayer.

From the Treasurer's Report

Comparative Statement, January 1 to May 31

RECEIPTS	1933	1934	1935
Apportionment	\$51,081.61	\$55,950.06	\$57,361.86
Debt Liquidation	13,635.53	57,761.92
Other Income	48,128.35	37,568.39	25,487.39
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	\$99,209.96	\$107,153.98	\$140,611.17
EXPENDITURES			
Budget	\$111,154.90	\$90,793.35	\$80,235.04
Debt Liquidation	27,564.19	69,581.73
Designated Specials	1,022.00
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	\$111,154.90	\$118,357.54	\$150,837.77
DEFICIT	\$11,944.94	\$11,403.56*	\$10,226.60*

NOTE.—In 1934 and 1935 an overpayment on the reduction of the Debt more than accounts for these amounts. The overpayment was made possible by funds on hand at the beginning of the year and saved considerable interest.

An Appreciation of Dr. and Mrs. Schneder

By ELDER DAVID A. MILLER

IN closing the report of our visit to the Mission in Japan, it is fitting that a tribute be paid to our oldest missionaries there, Rev. Dr. and Mrs. David B. Schneder. The years are mounting for Dr. and Mrs. Schneder. They have climbed the hill together and are still wonderful workers in the Master's vineyard.

In these later years they may well look out on the works of their minds and hands and feel that much of their hearts' desire and ambition has been achieved; but instead of resting they are still active and cheerful workers. Dr. Schneder planning greater things for North Japan College; and Mrs. Schneder gathering around her many Japanese inquirers and leading them to the feet of their Master.

The story of Dr. Schneder's achievements may be seen in the splendid equipment of North Japan College of which he has been president for more than a generation. But if the buildings were all, his efforts could not be noted as successful. Others could have erected the buildings. But when you travel through a country and find that a man has lived his life into the hearts of its people, you have a right to speak of that life as a success. This may be truly said of our Dr. Schneder. Throughout the Sunrise Kingdom men in high and low positions speak of Dr. Schneder as a man who has done a great deal in lifting the standards of education. While doing so he has never lowered his Christian standards. He is universally esteemed.

When the doctor became president of the college, the attendance was not large and the

equipment was poor. Today the students pass the thousand mark and the buildings are ample and modern in construction. The college will celebrate its fiftieth anniversary in 1936.

Dr. Schneder is seventy-eight years of age. He is fortunate to be well and in full possession of his faculties. Today he is still able to cover more ground than many young men and do it more effectively. He has again tendered his resignation as president. He has continued in the presidency beyond the retirement age because the Board wanted him to do so. He has been in the office so long and has performed its functions so well that they hesitate to relieve him. One of his purposes in retiring is to enable himself to devote his time more fully to the raising of an endowment fund. He feels that the first response should come from the Japanese themselves. And they are responding well. The doctor's hope is to go out among the alumni throughout the empire and not only solicit funds but to strengthen the ties among the alumni.

After visiting our missionaries in several countries, our conclusion is that the missionary should be allowed to make his own decision as to the time and place for retirement. Dr. Schneder has seen that the college is well housed and what is more he has gathered about him an efficient faculty which has lifted the standards of the college so that today it compares favorably with the government schools and has some things that make it superior. Thus as a builder and educator Dr. Schneder has grown into the fabric of



DR. DAVID B. SCHNEDER



MRS. DAVID B. SCHNEDER

progressive Japan as if he were one of their own. He is universally respected and loved. He has close friends in all classes. He knows the leading men of the empire and they respect and esteem him for his loyalty and sincerity. They feel that he has been their friend and one who has at no time misled them. Having created such confidence one may well see that he has accumulated power. Yet he would be the last man to abuse it. Through him we were enabled to meet former Premier Saito and others of the cabinet. They greet him warmly when he calls. And what is more he has many of them as supporters of the college.

There is still another side to Dr. Schneder. He is strong as an educator and builder but his missionary objective has not been neglected. We heard many reports of how, in the home or at the bedside of those who love him, he is the counsellor and friend. Many have been baptized by him and they look to him as the one who taught them the new way.

Dr. Schneder has been fortunate to have in Mrs. Schneder a wife who joined wholesouled in all his endeavors; who herself has accomplished much more than the ordinary woman. While the doctor was out planning his school work, she was caring for the family, or perhaps it is not saying too much to say, raising a family. Three daughters grew to maturity. One is Mrs. Alfred Ankeney, wife of the Treasurer of the Mission. Another is the wife of a professor at Yale, and the third, Mary, who has been called home. We went with Mrs. Schneder to Mary's last resting-place—out along the hills near Sendai. It was only a few months before that she died, after a most beautiful ministry even during her illness, for many Japanese friends came to visit her during her illness.

Mrs. Schneder and Mrs. Fuse, her helper, have a large calling list of the sick and well. She started a woman's club, a session of which we attended. Over a hundred women from

the influential circles of Sendai were there that day. A capable Japanese woman read a paper along missionary lines, for she is a Christian. A circle of women, such as gathered that day, is one of great influence. Into many of these homes the Christian message is carried by Mrs. Schneder and her helper. Just as we were leaving she had won a woman whose husband is in the higher ranks. These people will mean much for Christianity and our mission.

Mrs. Schneder raised the funds in this country for the Social Hall which is being used for these functions and similar ones by the students. Those who know Mrs. Schneder as a worker without fatigue in this country would find her just as busy in Japan. Just how she and the doctor have been able to keep up the pace all these years is a marvel. She has been a true and real help to the doctor; each has accomplished much but they have planned and carried out much of their work together. Let us hope that they may continue as long as strength is given them. We know no couple which has labored more faithfully in the Master's vineyard.

They have asked much of church members at home in material things and they have given it all to the work out there. They have worked hard and long years in the field. They have given their own. I doubt if the doctor could today write a check for more than the monthly salary coming to him. Yet these people have a security which sustains and cheers them on. They are happy because they see the gathering of the sheaves and the same faith which has enabled them to be such wonderful workers for our Lord and Saviour is sustaining them still and "it still will lead them on." Those of us in the home land surrounded by our friends near and dear, when the call comes from Dr. and Mrs. Schneder and others like them who have gone out on the firing line for us, should not turn a deaf ear. They represent the Lord, and whatever deed or gift we may bestow, He will repay.

The Department of Missionary Education is prepared to supply anyone interested in stamp collecting a set of three Japanese stamps furnished by the Japan Mission. Sets of Latin American stamps for use in connection with the foreign mission study theme next year are also available. Either or both sets may be secured by enclosing a self-addressed envelope with a cent and a half postage and addressing the Department, 904 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

News from India and Honduras

REV. F. A. GOETSCH

Executive Secretary, Board of Foreign Missions, Evangelical Synod

Training for Service. Dr. H. H. Gass, of the Chandkuri Leper Hospital, India, writes of his hopes and aspirations for those whom he has just trained. Thus he tells us:—"The examinations for hospital assistants are just over. Seven candidates took the second year final examination, and six took the first year examination. The orals were held here and we are glad to report that all the candidates passed in this part of the examination. We hope that in the training of these lads to be hospital assistants we not only impart to them technical training, but a real joy to serve. I think one of the hardest lessons for our people to learn is that of disinterested service. So many ask what material benefit will we derive from this or that work, often taking up a service or going to some place where the monetary benefits are more promising."

News from Tilda Hospital. Dr. Whitcomb supplies the following news items from the hospital in Tilda, India. Under date of April 17, he writes:—

"For the benefit of folk who are medically minded we performed four gastroenterostomy operations and with one did a resection of the pyloric end of the stomach, including the sphincter and first part of the duodenum for an early obstructive cancer at the pylorus.

"The well drillers have arrived and are at work. It is hoped that this work will result in such wells as will give us the needed water supply.

"The new ward built for us by Ganga Prasad, of Aring, is finished and will be formally presented to us within a few days."

Sidelights on the Work in Pinalejo, Honduras. Miss Bertha Scheidt, who, with Sister Hulda Sturm, is in charge of the work in Pinalejo at present, gives us some sidelights on work in this, our newest station:—"Yesterday there were fifty in Sunday School. I have made a list of the absentees and intend to look them up this week. In the afternoon we were practicing some special songs for the evening with the young folks when first thing I knew we had an audience of men and children. They heard the singing and came running. There were about forty people in the evening service. It was the last night of a watchnight for a dead mother in the village and eats were passed out at her home. That possibly accounted for the small number in service. Don D—— said that they stole his bananas for the feast. The women prayed and the men stole the eats for the feast to follow the 'reso'."

Missionary Pioneers. Missionary pioneering now refers not so much to the opening up of new geographical areas as rather to the finding and utilizing of ways and means of making missionary activities more productive of results for the Kingdom of God. Our missionaries are doing much pioneering in these fields. Rev. E. Menzel writes from India, "Koenig and I are quite busy on the prepar-



BIBLE WOMEN IN INDIA AT STUDY

ing of school books and several research questions. Birsampur is possibly one of the busiest centers of research in primary education in India today. Koenig is just finishing up his readers. I have some arithmetic material under consideration by a publisher and I am enclosing what is probably the first standardized reading test in the Hindi language. We are still busy working on it."

The Bible, the Book of Books. The Rev. M. M. Paul, of Pithora, India, sends us an interesting story of the interest which even non-Christian leaders are beginning to take in the Bible. A high government official who is, however, a Hindu recently gave the following testimony: "Last year, about this time, I got my son married and shortly after I sent a copy of the Holy Bible to my daughter-in-law's father with a letter, saying that the girl must read a portion from it daily and ought to possess an intimate knowledge of it. We all read it daily and as she now claims to be one of the members of our family, she must also do the same, or else we might go to the extent of denying her as ours. The father, however, at first showed a strong aversion to such a course of action on the part of his daughter, but he could not withstand my dominant wish for long and therefore, at last, yielded to it by sending me this letter of agreement."

A Strike in Yoro, Honduras, not by workers, but by the priest. Rev. Fr. Andres wrote on April 16, "With intent and purpose the priest at Yoro went on a strike during Holy Week. It is reported to us that he has refused to read mass in view of the fact that there is no money. It is true the poverty of the people is great because the last maize crop has been almost an entire failure. The price for maize has risen so greatly that most people find it impossible to purchase it. Many

families live exclusively on bananas and sugar cane. They are exceedingly indignant that the priest should have refused them all spiritual service at such a time. There is talk that a letter will be written to the Bishop to send them a different shepherd."

Courtesy Extended to Our Missionaries. The work of our missionaries in the large centers in northern Honduras is greatly facilitated by courtesies extended them by the United Fruit Company in the use of their railroad facilities. Rev. Mr. Auler wrote some time ago, "Such towns as Pimienta, Progreso, Urraco, Chamelecon, La Lima, Puerto Cortes, Campana, Chameleconcito, are on the railroads for which we have free passes. The United Fruit Company always extends all missionaries and national workers annual passes. We also use the room in La Lima which is property of the same company for which we pay nothing. Also the Club House in La Lima for English meetings as well as the school house in Tela for the same purpose. When we have English services in La Lima the manager has also arranged for my trips by special motor car, the kind which runs on the railroad."

AT THE HOME BASE

Board of Foreign Missions to Re-study Its Task. The Board of Foreign Missions of the Evangelical branch of the united Church has been re-studying its task in the India and Honduras fields as have also the Missionary Conferences in both fields. On the basis of these studies it is hoped to evolve ways and means for making more effective the work of the Church in both fields. The Board plans to send its Executive Secretary to India in the fall of this year to plan together with the Missionary Conference and the Indian Church and other missionary groups at work in India for changes and advances which will serve this purpose.



MISSION SCHOOL AND PUPILS, HONDURAS

Wanted. A young Evangelical and Reformed minister is urgently needed in our Honduras field. Two young women with the right spiritual qualifications and a college degree are also urgently needed for evangelistic

service in the India field. Inquiries may be addressed to the office of the Executive Secretary of the Board of Foreign Missions at 1720 Chouteau Avenue, St. Louis, Mo.

Men and Missions

JOHN M. G. DARMS, EDITOR

Indispensable

The work of Home Missions is indispensable in preparing America for her world mission by giving her a character that would make her influence wholesome in world civilization.—DR. PETER G. MODE, in *The Frontier Spirit*.

Won First Prize

Men, Ben R. Wagenknecht is a member of Grace Reformed Church, Milwaukee, Wis. He has been for a number of years office manager of an investment company, but keeps active in the church, in Sunday school, in the work among boys and as President of the Brotherhood of Andrew and Philip. He is also a member of the Board of Trustees and has served as secretary of the congregation for a period of twelve years. In connection with his work with boys, he has conducted Mission Study groups and practices his stewardship in many ways. Our readers will be glad to read his essay on Kagawa, which won the first prize in this year's competition for men.

Share-the-Wealth

Every Christian man has real wealth, which he should share with the world. The Christ he knows and loves and obeys makes him rich in faith, in spirit, in moral and social consciousness and gives to his life complete satisfaction.

But as Christ himself is social and shares all His treasures and graces with Christian men, so these should share their blessings with their fellow-men—of all races and nations.

The finest form of sharing their wealth with others is through Christian living and social action. The day-by-day proof of their concern for others in *spiritual and social interest*, in giving and *living the Gospel*, is a great active missionary force which will enrich a world so utterly impoverished in our day. We cannot, however, share our wealth before we possess it. The more we possess, the more we have to give. There is that which scattereth and wasteth not (Prov. 11: 24), and that is the heart of the missionary work, performed by Christian men.

Men Can Do It

It goes without saying that the men of our united Church could easily carry the entire responsibility of our Home and Foreign work, if they were minded so to do.

Times are better; more money is being spent; amusements are more largely patronized than ever and the temper of our people is sweeter.

But why is the Church receiving less and less? Why should the home missionaries hope against hope of ever receiving the small salary due them, obligations which have mounted into the hundred thousand?

When Home Mission Day arrives in November, let us men of the Church prove that we can still give and sacrifice for Jesus' sake and plan, each one of us, either at work or on relief, to give a goodly portion of whatever we have for this sacred cause of Home Missions.

Distinctively American

That American civilization in evolving distinctive social and political features has at the same time been *creating a church life of its own* is not to be regarded as at all surprising. Indeed, it could not be otherwise. The process is analagous to that which among other peoples produced variant types of Protestantism, a process based first upon the developmental genius of Christianity to adapt itself to an environment in the modern world just as spontaneously and irresistibly as in the ancient and mediaeval, and secondly, upon the existence in America of an environment unlike, in some particulars at least, that of any preceding European civilization. *American religious life could have been the exact reduplication of some European type only if Christianity had lost its development savor of responding to surroundings, or if in this western hemisphere, it had found itself environed amid surroundings that in every particular were only a transplanting from European soil. But the salt of Christianity has not lost its savor, nor has civilization in America spent itself in the process of merely reproducing the civilization of Europe.*—DR. PETER G. MODE, in *The Frontier Spirit*.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Peace to the World

Mrs. E. DUFFY*

THE very word, PEACE, conveys something soothing to us who live in a restless world. It is hard for us to attain Peace, individually, *here on earth*. Therefore in approaching the topic of Peace to the world, we must first take into consideration the attitude of Jesus during his lifetime. He came to bring love and peace to the world and, even when tempted to become what we would call a great social, military, or political leader, He refused the glittering offer.

The first question we must put to ourselves is, *do I, do you*, believe in war, or armed force, to settle *our* problems? Common sense says "NO!" Let us look at a terrible and devastating example of armed force, WAR.

Cost of War

A member of a Royal House of Europe was murdered in a foreign country. The family of the murdered couple, through their government, declared war on the country where this had occurred. Then, just as different people will jump to take the part of a friend in a dispute, various nations all over Europe took sides in this quarrel, causing the Great World War.

This started the Great War of 1914 in which

- 10 million men and boys lost their lives
- 6 $\frac{1}{4}$ million (approximately) seriously wounded
- 14 million (approximately) otherwise wounded
- 6 million missing or imprisoned.

As if this were not enough, 5 million women were widowed and 9 million children were left orphans. (R. Burns, *Man's Inhumanity to Man*).

Friends, I do not wish to harrow your feelings with details of the horrors of war. I stand here as a follower of one who has been named The Prince of Peace, but we cannot leave this last Great War without a further dwelling on its significance. We all know, now, the murder of the Archduke Ferdinand of Austria and his wife in Serbia was merely the pretext to engage in the Great War. I

*Chairman, Department of Christian Citizenship, Evangelical Women's Union.

say without hesitation that not one single nation engaged in that titanic struggle went in with its hands entirely clean.

Wars, since the beginning of history, have been fought for plunder and have invariably made already rich men richer and poor men poorer. We know that moneyed interests controlling their governments are the greatest factors in causing wars; or, perhaps I could put it another way,—human greed, human selfishness, human blindness to the suffering of others are the foremost factors in the preparation of war.

What Is Truth?

When it became necessary to enlist the sympathies of the people to send their men-folks to war, *truth was almost abolished*. In this country the most absurd stories were told and believed relating to supposed atrocities by the German soldiers. We were asked to believe that a people whom we had known for generations as a home loving people were suddenly turned into a nation of wild beasts. People refused to believe that each Government deliberately set up commissions on war propaganda whose duty it was to spread all the malicious lies and half-truths and misrepresentations they possibly could. The Governments know that it is only by *fostering hate* that they could rouse the women of the world to give up their loved ones to become *cannon fodder*. We are horrified when our Christian missionaries tell us of natives who make human sacrifices before their gods, but, just as surely as these natives offer human sacrifices, we, Christian nations, offered up 13 million human sacrifices to the God of Mammon in the last Great War.

Truth almost died and liberty of speech was practically lost during that period. Laws were passed against people speaking their minds freely.

Collapse of Morality

The very nature of war brings in its train a loosening of the moral code between the sexes. A war of the magnitude of the Great War inevitably has a terrible effect on this aspect of human relations. In Kirby Page's book on "War, Its Causes, Consequences and

Cure," he says, "It may well be that in its ultimate effects upon humanity, this collapse in sexual morality will prove to be the supreme cost of the war."

The industrial depression following so closely after the Great War has made an already bad situation worse. Prostitution of womanhood has increased rapidly in the larger cities of the world. What a challenge to those of us engaged in Christian Education!

God's Word Forgotten

Let us pause for a moment to look at the Christian Churches. Did we, with one voice, raise our protest against war? Did we thunder forth in the words of the commandments, "Thou shalt not kill?" Did we repeat, "God created man in his own image and likeness?" Friends, we all know the tragic answer. Carried away by the devilish propaganda of those who conducted the war, we Christians forgot the laws of God to follow the laws of man.

What of our missionaries in China and India? Has the fact of the great War between the great Christian nations of the world helped their cause? We often hear of examples of these whom we carelessly call heathen repudiating our Christian teachings after their visit to Christian countries. Not because of any fault in our Christian faith, not because they cannot accept Jesus, but because we Christians do not ourselves live in that brotherhood of love of which our missionaries preach.

Horrors of War

Please forgive me if I sound severe but, when I read of, and see the results of war I am impelled to speak severely. I lived in Europe during the Great War. I have known the horrors of war close at hand. My own home town suffered the loss of 200 little children, blown to pieces during a 20 minute bombardment by German battle ships in the North Sea on the 16th of December, 1914. A good woman, whom I knew personally, held her little son in her arms during this terrifying bombardment. A piece of shell entered through the walls of her home, killed the boy she was holding and took off both her arms. She still lives—hopelessly insane. This is only one casualty of war. In view of these terrible facts on the costs of war, can we view with equanimity the prospect of future wars? Science has developed all kinds of machinery and devices for the destruction of human life. The development in aviation alone makes a

war in the future something too terrible to contemplate.

False Patriotism

We are a group of organized Christian women. If we are sincere followers of Jesus, then any talk of war is impossible. All our aims and objections must be put into bringing Peace on earth, Goodwill to men. To love your country and home is not a sin, but to have a false patriotism by thinking any American is superior to any other non-American, and blindly forgetting the fact that we all live in a world which is God-given, is denying your Christian beliefs. Nationalism is a fruitful field for wars but we Christians must place our Christianity first.

War must be recognized as something loathsome, abhorrent, and above all, a thing which puts Christianity into the background. Through our Christian Citizenship Department, let us study how to make war impossible. Let us make our so-called politics—clean government. Remember that good government is after all simply glorified house-keeping. Your part in this great work of bringing about World Peace lies right in your hand.

Blessed Are the Peace Makers

Study your local government, especially your Board of Education. Check up on your own attitude towards your fellow Christians of other countries. Do you realize how easily war propaganda is diffused? Your own, perhaps unconscious, assumption of superiority towards other races may foster in your child a feeling of rather callous indifference towards people of other nations. Teach your child and those about you that Christianity is practical.

At the present time we allow man-made laws to rule our lives. Our industrial system is at absolute variance with the teachings of Jesus. More and more money must be spent on education, so that the people will realize the blessings to be obtained through world peace. Let us regard war as something antiquated like the torture chambers of the Spanish inquisition. Let us pity the blindness and stupidity of those who forced war on millions of trusting people, but last though not least, make up our minds that we, at any rate, will not again be led astray by false promises, such as "a war to end wars," but will raise the banner of our Christian beliefs so high that men will see the Cross and the significance of the loving Christ above the foul, loathsome, life-destroying thing we know as modern warfare.

The Challenge of Mesopotamia*

A favorite rhyme of classical Arabic in translation reads thus:

“He in whose heart no History is enscrolled
Cannot discern in life’s alloy the gold.
But he that keeps the records of the Dead
Adds to his life new lives a hundredfold.”

And it is my opinion that Missionary work in the Near East can best accomplish its task if it employs as a means of approach the formula that the past of the Near Eastern peoples is worth reviving for a great portion of its charm, beauty, simplicity and Christianity. One may truly bring out new ideas of nobility and chivalry by invoking for the Oriental folk parts of their history that are worth remembering. The following paragraphs might help to show this.

Having inflicted a few strokes on a Bedouin who annoyed him, the Caliph Omar soon repented and asked the man to try on him the same number of strokes. But the Bedouin refused and so Omar retired to his home with the following soliloquy: “Omar, humble thou wert and Allah hath elevated thee, astray and Allah hath guided thee, weak and Allah hath strengthened thee. Then He caused thee to rule over the necks of thy people; and when one of them came seeking thy aid thou didst strike him; what wilt thou have to say to thy God when thou presentest thyself before Him in the Day of Judgment?”

The early contacts of the Crusaders with the Moslems showed that the mailed gentleman of Europe had met his match in Asia and that neither in magnanimity nor in military prowess was a Coeur de Lion superior to a Saladin. Saladin exemplified all the virtues and graces of Arab chivalry. When the crusading army entered Jerusalem in 1099 it inaugurated the “Kingdom of God” by slaughtering some two thousand Christians and Jews who had not fallen in line with the Western cause. When Saladin retook the city, however, in 1187 he accepted ransom from men, women and children and released several thousands who could not pay. Those same women and children found the gates of Tyre closed against them by Conrad and the Italian sailors of Alexandria unwilling to take them back to Europe without due payment. This spirit of chivalry was nurtured by Islam, reached its fullest bloom in Saladin

and his contemporaries and eventually contributed to the development of such virtues of Christian Europe as go by the names of knighthood, heraldry, errantry and gentlemanliness.

Nevertheless it is the burden of this study to show that rich as the past of the Arabs might have been, their present stands inefficient and materially lacking on at least three sides which we shall try to depict.

1. The land of Iraq (ancient Mesopotamia, roughly) lies in the heart of the Moslem world and that world suffers vitally from its inability to produce real Faith in the souls of men. Let me illustrate:

The last century saw the rise of a brilliant American named Samuel Finley Breese Morse. Young Morse was interested in art and upon the close of his studies at Yale he went to Europe where he became apprenticed under the great masters of the time. But by his return to America a depression had set in. We all know what a depression can do. There was little demand for paintings and all his elaborate training and preparation seemed lost. Morse was not disheartened. He began all over again and bravely tackled one of his pet interests which brought him into the field of Physics. Before long he evolved plans out of which grew the first drafts for what later became known as the telegraph. Congress having failed to make the necessary appropriations for his invention he had to go seeking aid in England, France and Russia. Not meeting with success he finally made arrangements for his return to the United States where the Government at last granted his request. On May 24, 1844, the use of the first telegraphic wires between Washington and Baltimore was made possible. Subsequently the telegraph became widely used everywhere.

In his memoirs Morse tells us that throughout the ups and downs of his career his faith in God was his sole strength and comfort. It is sadly observable that religion in the Orient has not produced in modern times enough faith in the hearts of men so that they should dare to achieve feats of heroism contributing to the progress of human society.

2. Another defect in the religious constitution of Islam is its failure to inspire a spiritual life that should guide the affairs of a nation. The significance of this point can also be better understood through illustrations.

*Address delivered at the Seventeenth Triennial Convention of the W. M. S. of General Synod, in Greensburg, Pa.

The history of the Hebrew people brings to the light the figure of Samson. This man lived in a pioneer age. He had a crude sort of humor. He played Freshman tricks carrying city-gates and putting them on near-by hills or catching foxes, tying fire-brands to their tails and letting them loose to set fire to the grainfields. He had some rather discreditable ways but the Holy Record says. "The spirit of Jehovah came mightily upon him." This vigorous, athletic, out-of-doors, sunny-life Hercules of a man was still a spiritual person.

Another example can be drawn from the early annals of the first Christian community. Barnabas lived at a time when the Church was torn by two factions that represented two contradictory points of view. The problem was whether the Church should expand or remain limited in membership to the few who already were within the fold. Should a narrow or a broad policy govern the destiny of the Church? Like every Christian century that was yet to come and go the first consisted of some who were possessed of narrow ideas. So many honest, good, religious people are narrow-minded. Barnabas was broad-minded. He welcomed the outsiders. He brought about the growth and expression of the Christian Family. This man who was as we are told, "A good man full of the Holy Spirit," stands out through the ages like a pinnacle—a tower of spiritual prestige.

A strange company this: Morse, the Nineteenth century American inventor who had faith; Samson, Israel's stalwart hero, and Barnabas the farsighted seer of the new Christian congregation. Yet the three of them typify with amazing vividness the power of faith and the urge of the spirit. These are moral values desperately needed by the people I am representing.

3. There is above all a profound need in the Orient of today for a true conception of God. If we had the power to have the sort of God we liked what manner of God would we choose? Actually it is not for us to choose but to discover. We see God in Truth. We cannot choose truth. It is there. We discover and follow it; we cannot make truth. We come into contact with God in Right. We cannot make right. We approach God in Beauty. It presents itself, we respond. So with God.

Yet our question may not be wholly foolish. What manner of a God would we choose? Men in the Near East, generally do

not fully know a God who is both able and willing to shoulder their daily life. They are in need of a Divine Being whom they can discover in their personal experience. They little know that by turning to Jesus of Nazareth they can catch the clearest vision of this only true God. And this is what Jesus tells us about God: "He that hath seen me hath seen the Father."

Now if what Jesus says is true then we know at least two important things about God. God is a toiler and God is a sufferer. God is not a God of quiet who once made the world and then went off somewhere and left it. He works. He needs men and women to work with Him in order to complete this yet imperfect world. He needs our gifts and our abilities and ever calls men to work with Him for a friendly world and to bring His goodwill to pass. And God suffers. "In all their afflictions He was afflicted," said the prophet long ago. The higher one goes in life the greater the capacity for suffering one finds. God suffers for the world and with the world.

We have attempted to describe the kind of God that Jesus helps us to find. I would certainly consider the supreme challenge of modern Mesopotamia to the Church that this unique concept of God must be brought home to the people.

In one of the most reminiscent mosques of the Moslem world, a great and prepossessing structure that once, when Christianity dominated the Near East, was a cathedral known as that of St. John the Baptist, an inscription is yet to be read in Greek characters. It runs as follows: "Thy Kingdom O Christ is an everlasting kingdom, Thy Dominion endureth throughout all generations." This ancient writing on the wall of one of Islam's noblest sanctuaries bespeaks most remarkably the indestructibility of the "Word" as it weathers the ravages of time.

One cannot help heeding the meaningful words of the Arabian bard who reminds us in the above-quoted couplets of the history of his race. We will and should learn to appreciate more intimately the glories and contributions of the Moslems. Yet recalling their utter failure to cope with man's hunger for Faith, Spiritual life and a fuller understanding of God, let us seek to help them. Their help—the only help—lies in the message of One whose Kingdom is everlasting and whose "Dominion endureth throughout all generations."

Enlarging Service—A Challenge to Youth*

“These things shall be—a loftier race
Than e’er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.”

THIS glorious prophecy will be realized only if we enlarge our service. So many things need to be done to improve conditions, but one seems to me of such importance that I must stress it. I refer to the promotion of peace. We must enlarge on that.

In this work three groups are involved: we the older ones in the Missionary Societies, the youth, our Guild girls, and the children, many of whom are members of Mission Bands. We older folk are confident that youth can and will build a better world. What a sorry mess we’ve gotten it into for them! But we can do something about it. We can lend our hearty support to youth in their high endeavor and give our prayers and sympathy when they come to almost insurmountable obstacles in their march of progress. So let us always be ready with a word of encouragement when they are disheartened and of warm praise when they have been victorious.

Our youth seem to realize that although God is in His heaven, all is not right with the world. Can they with their vigor and enthusiasm and faith make it right? They face several questions and upon their answers to these depends the success of their venture. Now, good youth, are you willing to support the principles of peace given us by Jesus? Are you brave enough to dare the reproaches of friends who differ from you in their ideas? Will you accept the responsibility of helping younger folk put into practice ideals of peace? Are you willing to risk and pay the penalty? You belong to a generation some of whose members, we are told, thought we were crazy to choose war a few years ago.

*For the September meeting of Society and Guild.

You can help to take great strides for peace. Think peace, talk peace, act peace! Insist that instead of spending time and money in so-called preparation against war, we spend it in behalf of peace. History proves that preparedness has brought wars. Might not the plan work the other way? Maybe if we *prepare for peace*, we’ll have *that*. You Guild girls are part of the youth of today. Your brothers, husbands or sweethearts will be the victims of the next great orgy staged by the money-mad war lords. Are you willing to stand idly by and see your dear ones led to physical slaughter or even worse, to spiritual death? Are you willing to see our beloved land plunged into another period of depression which is always the aftermath of war? If not, exert yourselves now! Become acquainted with the fact that love of money is the real motive for war. Speak out boldly against the ungodly business interests of today that try their best to encourage race and class hatred and inflame our hearts against our brothers in other lands. Make yourselves responsible for planting the seeds of peace in the hearts and minds of those younger than you and work at it with all your might.

If you, youth, and we do our duty well we shall surely see some results in the kinds of ideals the children will have. They will not grow up hating various races and classes and wishing to destroy lives and opportunities for mercenary or any other reason. Instead they will try to love their neighbor as themselves and as peaceful citizens will hasten the coming of Christ’s kingdom of peace and love. Shall we enlarge our service? Truly, we dare not do otherwise.

MRS. ERNEST W. BRINDLE.
Arendtsville, Pa.

The Safest Way

When sending money for new or renewal subscriptions, the safest way is to send a check or money order for the amount. In a number of instances during the past few months, letters enclosing cash have not reached our office. Checks and money orders can be traced, but cash cannot. You will do yourself a favor, as well as us, by using the safest way.

THE OUTLOOK OF MISSIONS.

Echoes of "Greensburg"

There are people who carry life's burdens,
 Their own and some others beside;
 There are people who stand in their places,
 And who stand there whatever betide.

When the Kingdom is calling for workers,
 Or the city is crying for men,
 Or some cause is seeking supporters,
 These people will answer just then.

There are two kinds of people—you know
 them
 As you journey along on life's track—
 The people who take your strength from you,
 And others who put it all back.

Especially to those attending a Triennial Convention for the first time, it seemed as if all who were present belonged to this group of people—those who carry life's burdens, who answer willingly to any call to service, who renew within the hearts of all, with whom they come in contact, spirit, enthusiasm and loyalty to the Cause of Christ.

"For a Christ-like World", was the theme of this Seventeenth Triennial Meeting of the Woman's Missionary Society of General Synod, held May 21-25, in First Church, Greensburg, Pa., Rev. Lawrence E. Bair, D.D., minister. Pastor, staff, members, delegates, visitors and speakers, all combined to make this one of the finest meetings on record. From the opening Fellowship Supper to the closing Dedicatory Service the spirit was unusually enthusiastic, the attendance the largest ever, and the program excellent.

Mrs. D. J. Snyder, second vice-president of the General Synodical Society, and chairman of the local committee on arrangements, presided at the Fellowship Supper. Gracious and cordial greetings were given by the Pastor, the President of the First Church Woman's Missionary Society, the President of the Westmoreland Classical Society and the President of the Greensburg Ministerial Association. To all of these, response was made by Mrs. H. B. Wenner, President of Philadelphia Classical Society. The Gondolier Quartette furnished several well-rendered selections. The atmosphere of the dining room was decidedly Oriental—Japanese to be specific. In the distance at the back of the platform one could see Mt. Fuji towering above the clouds. Graceful, arched bridges, with lovely green grass along the bank of the stream, iris and other Japanese blossoms

peeping out here and there added much to the illusion that we had been transported to the land of the rising sun.

Throughout the sessions, the music was of an unusually high order, both instrumental and vocal, many members and friends of First and Second Churches giving liberally of their time and talent.

Mrs. F. W. Leich, President of the Woman's Missionary Society of General Synod, delivered the opening address of the Convention on the subject "New Born Personalities." "Our goal is not to build an organization, not to raise money, not to promote missionary education, these are merely means to an end—to bring men, women and children the saving knowledge of Christ. . . . We have a new and living way, a new name, a new heaven and earth. 'Behold all things are become new.' We have a new conception and make a new resolve; but a new heart and a new spirit make a new personality. We become new children of God in place of old slaves of sin."

Following this challenging message, the Preparatory Service and that of the Holy Communion were conducted by Dr. Bair, Dr. Seitz and the Rev. Mr. Rodenberger, assisted by a number of pastors of Westmoreland Classis.

Throughout the sessions the morning worship was directed by Mrs. Hugo Schuessler, President of the Indiana District of the Evangelical Women's Union and former Chairman of the Devotional Life Department of the national Evangelical Women's Union. These heart-searching meditations followed the themes, "Christ-Filled Homes", "World-Visioned Churches", "A Consecrated Christian Citizenship" and "A Christian Nation".

Two official representatives of the Evangelical Women's Union—Mrs. R. Mernitz, President, and Mrs. Elsa Reichenbach, Assistant Executive Secretary—were present throughout the convention. At the first business session, they were presented by our President, whereupon Miss Kerschner, Executive Secretary of the W. M. S. G. S., endowed them with the official insignia of the society—the Woman's Missionary Society pin. Later, one was presented to Mrs. Schuessler, also.

On the evening devoted to foreign missions, the worship service was in charge of Miss Minerva Weil, Evangelist in Shenchow, China. For the first time, Dr. Casselman appeared before the Woman's Missionary

Society of General Synod as Secretary of the Board of Foreign Missions. Preliminary to his address, he introduced Miss Weil; Mrs. Whitener, of Yochow, China; Rev. and Mrs. C. D. Kriete, Miyagi College, Sendai, Japan; Mr. Charles LeGalley, North Japan College, Sendai; and Mr. Edward Jurji, Baghdad, Iraq. President Kriete, speaking of Miyagi, said: "Miyagi's one purpose is to bring the living personality of Christ into contact with living persons for such a time and to such a degree that their *lives* will be influenced and they will go out to live like Him."

For home missionary evening, worship was directed by Miss Anna Melegh, Deaconess at the Hungarian Church at Homestead, Pa. Rev. and Mrs. Stephen Borsos, accompanied by an elder of the church and his wife, had come from Morgantown, W. Va., as had Rev. and Mrs. Louis G. Novak, from Pittsburgh, to be present at this service to represent the Hungarian group in our church. Rev. Barnabas Dienes, Homestead, Pa., was the spokesman for these Home Missionaries. Rev. and Mrs. Alfred Herman, Duquesne, Pa.; Mrs. Howard Loch, Pitcairn, Pa.; Mrs. L. A. Peeler, Kannapolis, N. C., and Mrs. Wm. H. Causey, Winston-Salem, N. C., also represented Home Mission centers. After the workers had been introduced, a splendid address on "The Church and Human Relations" was delivered by Miss Anne Seesholtz, Ph.D., Executive Secretary of the Council of Women for Home Missions, of which our Woman's Missionary Society is a constituent member. Dr. Seesholtz stressed the fact that our Church is not sufficiently family-centered. . . . One of the weaknesses of our missionary organizations is that we have kept our missionary enterprises too much to ourselves, we have not even learned to pray together in our home churches. . . . Missionary work begins in our own back yard, on our streets, right next door. . . . When is a church missionary-minded? When it is Christ-centered; it is most missionary when it understands the way of the Cross.

Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions, speaking of the task of Home Missions today pointed out the fact that the frontiers are now in the big cities of our land. We pioneer in areas of human life, which need Christ, instead of on the geographic frontiers as of yesterday. In the last 20 years, our Board of Home Missions has enrolled 150 missions, of which 140 have gone to self-support. Twenty years ago

there were only a few church building funds, now there are 1,250. At present there is invested in Home Mission Churches \$1,750,000.

The fourth evening session was devoted to the subject of Peace and Good Will. A beautiful worship meditation was directed by Miss Evelyn Maus, Secretary of Girls' Missionary Guild of Maryland Classical Society, and a Guild girl herself. A stirring message, "Forces Which Make for Good Will", was brought by Rev. Edward Bleakney, a member of the Executive Committee and of the Commission on International Justice and Good Will of the Federal Council of Churches of Christ in America, also Chairman of the Pittsburgh Council for Peace and Social Action. Mr. Bleakney said that recently a college group voted on the most popular word in the English language and the decision was that the word was "loyalty". It might be said that loyalty is the mother of all virtues—it is a whole-hearted, thorough-going, practical devotion to a cause or a thing. Patriotism is one kind of loyalty. The first loyalty known was to the family, then to the clan, and tribe, then it expanded into the state, then came the nation. But we are coming to see that there is something larger to which to be loyal—humanity, all mankind. This gives us the international outlook. Crises are arising because millions of people refuse to look beyond the nation. Nationalism, sane, is a good thing, but insane, it is a dangerous thing. Mr. Bleakney pointed out forces which are tending to Ill Will and those which make for Good Will in the world, showing that all organizations which make for the international mind are forces for Good Will. It is our business to get the Church out of the business of war. President Barbour, of Brown University, has said that he hopes he may have on his tombstone, "Here lies a man who furthered unity." That is a worthy hope, may we have it too and may all of us vow at this very moment that we're going to be apostles of goodwill, of unity.

Life Members and Members in Memoriam

Afternoon sessions were filled with interest and information also. Wednesday afternoon was featured by the Life Membership Visualization arranged by Miss Ella Louise Klumb, General Secretary of this Department, with the very able assistance of Mrs. R. G. Shorthouse, of Greensburg. This year will complete 25 years of the activity of the Depart-



THE EVANGELICAL HOSPITAL AT TILDA, INDIA

ment of Life Members and Members in Memoriam and since there would not be a Triennial Meeting for another three years it was observed *during* the year instead of at the end of it.

Mrs. Ella R. Hahn, charter member of the W. M. S. G. S. and its fourth president, was the first secretary of this Department. Mrs. Hahn was present throughout the sessions at Greensburg and participated in this anniversary service, the motif of which was "Faith, Hope and Love." Mrs. Hahn, fittingly, spoke on Faith, saying "Faith plus daring is the success of every enterprise. Faith is the grasping of power—laying the hand on the arm of God." Mrs. John Fillman, of Philadelphia, the second secretary of this department, was detained from attending the meeting by the death of a brother. Her message on Hope was read by Mrs. D. A. Bode, Secretary of L. M. and M. in M. of New York Classical Society. "Hope is the antidote that keeps man buoyed up against discouragement. Strong men always hope. Hope upheld Mrs. Elvira Yockey when she felt the need of bringing the Christ to all mankind through an organization of the women of the church." Miss Klumb, the third secretary of the department, spoke on Love, love for the Master, love for the Kingdom and love for our fellowmen.

The platform setting for this silver anniversary service was beautiful. The evergreen has long been a symbol of the challenge of Life and Memorial Membership. A number of silvered evergreens stood on either side of

the pulpit. A chorus of twelve young women, in green robes, wearing silver crowns, silver slippers and carrying silver books, sang "Now Abideth Faith, Hope and Love but the greatest of these is Love." After the recessional, "Crown Him With Many Crowns," they distributed silver booklets giving the names of all Life and Memorial Members enrolled to date. A green and silver cross book mark was a memento of the occasion.

The total number of memberships is now 2,167 and the total endowment fund—\$54,175.

The Memorial Service—"A Service of Praise for Lives Well Spent"—was another service the beauty and impressiveness of which it is impossible to describe in words. Within the past Triennium, 73 Life Members were promoted to Life Eternal. Among those who were particularly close to the Woman's Missionary Society of General Synod were Dr. Allen R. Bartholomew, Mrs. Gertrude Cogan Lyon and Miss Helen Bareis. Here again the service was planned by Miss Klumb with the very able assistance of Mrs. Shorthouse.

Our New Fields

"Another Challenge for Greater Kingdom Endeavor" was brought to the attention of all present by Mrs. Milton C. Lang, Field Secretary to the Evangelical Society for Medical Missions, an auxiliary of the Board of Foreign Missions of the Evangelical Synod. Appearing in a graceful Indian sari, Mrs. Lang

presented the new foreign fields of missionary service in which we may have a share as members of the united church. The Evangelical Synod has been in India 51 years. The work was begun at Birsampur. Every station has its outstations, some as many as 17. The Evangelical Synod is responsible for 11,000 square miles and one and a quarter million people. Over 5,000 pupils are in the Sunday schools and church membership is now between five and six thousand. . . . It costs \$40 to support an adult leper for an entire year; \$25 for a child leper. . . . Non-Christians do not take care of weaklings. Dr. Lang was the first medical missionary to go out under the Evangelical Synod Board; he founded the Tilda Hospital which is a flourishing center of healing today. The Woman's Missionary Society has included in its Thank Offering Budget a gift for this hospital. Mrs. Lang told also of the work in Honduras, Central America.

* * *

On the same program in which Mrs. Lang spoke, there was a stirring call from Iraq brought by Mr. Edward Jurji (which appears elsewhere in this issue) and an address, "The Place of Missionary Education in the Religious Life of a Child," by Miss Catherine Alben, Director of Religious Education, graduate of Schauffler School, Cleveland, Ohio, and a member of our church in Jeffersonville, Indiana. Miss Alben is not a stranger to W. M. S. groups. For a number of years she has assisted in the preparation of program materials for our children in the Mission Bands. She showed the importance of establishing right attitudes and Christ-like ways of thinking in "these little ones." "In hearts too young for enmity, there lies the way." Education that leaves out the missionary spirit cannot be Christian.

At the close of this afternoon session, it was a delight and an inspiration, refreshing because so unusual, to hear the children's choir directed by Mr. David L. Miller. These little ones, gay in red capes and smiling faces, lifted up their fresh young voices in songs of praise and adoration to the Creator.

Installation Service

At the close of the Saturday morning session, a very impressive service, installing the new officers and departmental secretaries, was conducted by Dr. Bair, pastor of First Church. Officers for the ensuing Triennium are: President, Mrs. F. W. Leich; First Vice-President,

Mrs. L. L. Anewart; Second Vice-President, Mrs. D. J. Snyder; Recording Secretary, Mrs. D. E. Remsberg; Corresponding Secretary, Mrs. M. W. Babo; Treasurer, Mrs. Thomas E. Jarrell. New Secretaries are: Life Members and Members in Memoriam, Mrs. Nevin Smith, Butler, Pa.; Chairman, Educational Aid for Service Committee, Mrs. Charles Freeman, Doylestown, Pa.

As the sessions were brought to a close, Mrs. Leich gave this final challenge: "Use your personalities to disperse the clouds of discouragement; try to create a hopeful atmosphere; be sympathetic with the woman who does not see things in just the way you see them; try to be ambassadors of peace and goodwill among our churches back home. Each day, take to the throne of grace our dear beloved church."

Girls' Missionary Guild

On the closing day, Saturday, Guild girls from towns near and not so near, gathered to join those in attendance throughout the week in the Luncheon under the auspices of the Girls' Missionary Guild, with Miss Ruth Heinmiller presiding. Speakers were Mrs. F. W. Leich, President of the Woman's Missionary Society of General Synod; Mr. Charles LeGalley, North Japan College, Sendai, Japan, Secretary of the Department of Missionary Education of our church, and Rev. Benjamin Stucki, Superintendent of the Winnebago Indian School at Neillsville, Wisconsin.

The theme for this occasion, "Come Let Us Build a Christ-like World," was kept before all present throughout the afternoon. Miss Heinmiller, in introducing Mrs. Leich, said, "We must have the enthusiasm of youth backed by the experience and counsel of adults."

Mr. LeGalley asked, "Are you as individuals living up to the ideals which you yourself have set? Are you as members of your home contributing to its Christ-like atmosphere? Is your church a stronger influence for good in your community because you are a member? What are you doing about injustices in your community? Are you studying the problems your nation faces and have you made up your mind about them? What is your feeling about war and peace? Will Christian Youth Building a New World be just a slogan as far as you are concerned?"

Mr. Stucki reminded his hearers that "Youth is not entirely young—much of the

good that you have, the opportunities, have been handed to you, are gifts from an older generation. I know that some of the handicaps have been handed to you too. Youth must work with what it has received. So it is with Indian youth. . . . No one has to bear keener disappointments than we who are working with these young people, but let's not judge the Indian by *our* standards entirely. We have so often tried to make an imitation white man out of the Indian instead of letting him work out his own genius. Thinking Indian young people are scrutinizing conditions before adjusting themselves to them. . . . The Indian is up against abject poverty. Fifty years ago all Indians of this country were self-supporting. At that time there were 540 millions of dollars in trust funds for the Indian held by the government. Today there are only 13 millions—the rest has been squandered through mis-management. Today the average income for an Indian family is \$48 a year. . . . This new act—the Wheeler-Howard Act—gives the Indian some voice in his affairs. It has been thoroughly discussed by the Indians, in small groups, in the homes, in social groups and everywhere Indians gather. . . .”

Two Guild girls and three Woman's Missionary Society friends from Fourth Church, Cleveland, drove 170 miles, on Saturday, to be present at the Guild Luncheon.

An unfortunate incident occurred when Mrs. Howard Loch, Guild Secretary of Pittsburgh Synodical Society, who was bringing a carful of girls to the Luncheon, met with an accident which resulted in painful injuries to Mrs. Loch and the girls. We are happy to say that all are on the way to recovery.

Atmosphere

At every meal, throughout the Convention, there was atmosphere representing some mission station of the church in which the Woman's Missionary Society had a particular interest. Leaflets portraying India, Honduras, Home Missions, favors showing a mountain home in the Ozarks in miniature, an attractive booklet with some of the messages of Dr. Noss, and a beautiful memorial leaflet giving the diary of a missionary mother in China for the month of January, dedicated to another missionary mother by her son, Arthur V. Casselman, were much appreciated and offered an opportunity for the messages at the Triennial Meeting to continue long after the return home. At the Guild Luncheon, a most attractive folder, designed and made by Mr.

Stucki, himself, containing a play, "Twilight and Stars" written by Mr. Stucki, and published and donated for the occasion by the Marie Hannah Stucki Missionary Society of the Indian School, was a memento cherished by all who were fortunate enough to be present.

Dedicatory Service

At the close of the Luncheon, the Dedicatory Service was conducted by Miss Carrie M. Kerschner, each group pledging to return home to do His will, girding themselves for greater service in their several places of responsibility.

Pre-Convention Meetings

Prior to the opening of the Triennial Convention, The Educational Commission and the Cabinet of the W. M. S. G. S. were in session. On Sunday afternoon the societies of Greensburg joined the Cabinet in a Retreat held in Second Church. All over the church societies were in prayer and meditation at the same hour—four to five—that the General Meeting might be led by Christ's spirit and be filled with His power and that the leaders might be guided to follow His will in all the discussions and decisions made and actions taken. The choir and organist of the Second Church were in perfect accord with the spirit of the Retreat and a most rewarding hour was spent there in His Presence, resulting in harmony and power in the meetings of the following week.

Immediately after the Retreat, the Cabinet partook of a Candle Light Supper, served by the Young Woman's Missionary Society of Second Church. Attractive surroundings, gracious hospitality, delicious food and beautiful music—violin and piano—made this a memorable occasion.

Enrollment

There were in attendance: 1 ex-president, 19 executive board members, 34 classical presidents, 92 classical delegates, 1 synodical mission band secretary, 5 synodical presidents and 68 enrolled as Life Members, although there were a number of Life Members included in those registered under other headings. Seven missionaries and 2 Hungarian Deaconesses were in attendance.

In addition to the three Evangelical Synod guests who were present throughout the sessions, there were presented one afternoon a number of Evangelical Synod visitors from Pittsburgh, including 3 ministers and 4

women, most of whom were officers of district Evangelical Women's Unions.

There were many visitors every day, not all of whom registered—one day there were 142, another 106.

A Peep into a Delegate's Notebook

IN 1814, there was one communicant in the Protestant Church in China, today there are half a million, and in the last government census four million put their names on the roll as Christians.

* * *

Christianity works and grows by living personalities. So many of us are merely Christians—we should be Christians with an aim, not merely to enjoy our religion but also to be fruitful.

* * *

It is estimated that there are still a billion people in the world who have never heard of Jesus Christ.

* * *

Let us go not merely the first mile of obligation, but also the second mile of devotion.

* * *

In 1746, the hostess church—First, Greensburg, had 19 members. In 1935 there are 1,412.

* * *

Dr. McAfee's definition of foreign missions—"Foreign Missions is giving Jesus to the world and standing by the result."

* * *

Definition of a mission field—Any area of human life where Christ is not known.

* * *

We give Christ to a man and change every phase of his life. Surely it is our duty to stand by until he adjusts himself.

* * *

There are 380 girls enrolled in Miyagi College; 1,033 young men in North Japan College—both in Sendai, Japan.

* * *

Character is not taught, it is caught.

* * *

We must not be content to work with the Guild, we must feel it our responsibility to be preparing Guild members for larger service.

* * *

Japanese Christians are anxious to make their churches self-supporting, but this will be impossible for many years—for various reasons.

* * *

Regular delegates to the number of 219 were registered as follows: Eastern Synod, 67; Mid-West Synod, 17; Northwest, 10; Ohio, 41; Pittsburgh, 41, and Potomac, 43.

12 W. M. S. attained all the points on the Standard; 34 had 14 points; 101 had 13 points; 129 had 12 points. Thus there were 264 receiving honorable mention.

* * *

48 Guilds attained all the points on the Standard and 156 received honorable mention.

* * *

113 girls were graduated into the Woman's Missionary Society.

* * *

There were 62 Workers' Conferences held last fall and 5,173 women contacted by the General Synodical representatives through these conferences, over 90% of whom were members of the cabinet of local societies. This does not include the groups contacted in Mid-West Synod by Mrs. Leich, for which statistics were not available. Contrast these 5,173 women contacted this year with 4,518 last year in the Fall Institute. These Conferences were self-supporting this year.

* * *

The Thank Offering for this year amounted to \$38,761.02. Mrs. L. V. Hetrick, Secretary of Thank Offering, challenged us to increase each year of the coming Triennium to the extent that we shall bring a Thank Offering of \$50,000 the final year for the Golden Anniversary Meeting in Akron.

* * *

A delegation from Grace Church, Akron Ohio, presented a most cordial and urgent invitation to the Mother Society to come back home to observe its fiftieth anniversary, for the General Synodical Society was organized in this very church. The invitation was accepted without a moment's hesitation, as it seemed the only fitting place to hold this eventful celebration and the "Mother" was deeply grateful to her "Daughter" for the thoughtful invitation.

* * *

Miss Kerschner reported 20,344 members of the Woman's Missionary Societies at the end of this year—a net gain of 70. The largest classical gain was in North Carolina—a net gain of 51. There are 763 societies—the challenge is 800 societies by 1938.

* * *

Miss Heinmiller reported 439 Guilds with a membership of 6,066. This is the largest number of Guilds ever reported, but not the largest membership.

* * *

Much interest was aroused by the report of two surveys made this past year. Because the Woman's Missionary Society of General Synod is able to assemble for its records *only* the gifts that pass through Classical, Synodical and General Synodical Treasuries; because the Evangelical Women's Union gathers statistics of contributions for all purposes including benevolent institutions, such as Orphans' Homes, Red Cross, Welfare, Hospitals, etc., and because in these Women's Unions are included Ladies' Aids, Mite Societies and Adult Bible Classes for Women; because we knew that similar organizations in the R. group, as well as the members of the Woman's Missionary Societies, contribute largely to these same causes; but chiefly because there was a desire on the part of both groups to know what the entire woman membership of the R. group would be able to bring into a possible woman's organization in the merged church which would include all

of the activities of the church, these two surveys were made.

First, a survey of the Societies to ascertain the extent of their contributions to projects other than those specifically supported by the W. M. S. Of the 763 W. M. S., 571 replied thus:

For local church purposes.....	\$23,417.21
For benevolent institutions.....	3,911.98
For food, clothing, etc.....	5,189.28
For other purposes.....	6,801.58
	\$39,320.05

Second, a survey through the ministers of the churches to find out what projects were supported by the organized women's groups other than missionary societies and to what extent.

Of the 800 ministers circularized, 416 replied thus:

For local church purposes.....	\$157,910.43
For benevolent institutions.....	20,564.87
Food, clothing, etc.....	8,840.00
Other purposes	17,629.05
Unspecified items	1,260.89
	\$206,205.24

The Treasurer Speaks

During the TRIENNIUM there were disbursed to Home and Foreign Missions the following amounts:

Home Missions	\$133,759.56
Foreign Missions	125,405.14
	Total
	\$259,164.70
Total Thank Offering for the TRIENNIUM	
—\$107,399.31.	
W. M. S.	\$91,072.33
G. M. G.	12,276.66
M. B.	4,050.32

Received from the Synodical Societies during the past year—April 1, 1934—March 31, 1935:

Eastern	\$38,781.76
Mid-West	7,230.74
Northwest	4,044.53
Ohio	20,465.10
Pittsburgh	9,476.38
Potomac	21,588.85
	Total
	\$101,587.36



CHANDKURI LEPER HOSPITAL, INDIA

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD—

East Pennsylvania Classis—Mrs. John O. Reagle, Mt. Bethel, Pa., R. D. No. 1.

Lancaster Classis—Mrs. Esther Burkholder, 722 N. 16th St., Harrisburg, Pa.; Mrs. Irving Hain, 4016 Jonestown Road, Colonial Park, Pa.

Lebanon Classis—Miss Elsie Bickel, 431 N. 9th St., Lebanon, Pa.

Philadelphia Classis—Mrs. Clara S. Dunnet, 2942 N. Bambrey St., Philadelphia, Pa.

Reading Classis—Rev. A. V. Casselman, D.D., Schaff Building, Philadelphia, Pa.

Schuylkill Classis—Mrs. Minnie A. Reitz, 226 Cottage Ave., Tamaqua, Pa.; Mrs. J. L. Stauffer, 216 E. Main St., Schuylkill Haven, Pa.

MID-WEST SYNOD—

Kentucky Classis—Mrs. Carl Gallrein, 830 E. Maple St., Jeffersonville, Ind.

OHIO SYNOD—

West Ohio Classis—Miss Alvina S. Burk, New Bremen, Ohio.

POTOMAC SYNOD—

Carlisle Classis—Mrs. Ida F. Burgett, Carlisle Springs, Pa.

Gettysburg Classis—Mrs. Paul M. Garrett, W. Hanover St., Hanover, Pa.

MEMBERS IN MEMORIAM

EASTERN SYNOD—

East Susquehanna Classis—Mrs. Emma Strunk Strouse, 332 Penn St., Sunbury, Pa.

Lehigh Classis—Anna Matilda Grim, 221 Lehigh St., Allentown, Pa.

Tohickon Classis—Mrs. Laura F. Barnes, E. State St., Doylestown, Pa.

OHIO SYNOD—

East Ohio Classis—Miss Helen E. Crook, Lisbon, O., R. D. No. 5.

West Ohio Classis—Rev. Peter Greding, D.D., 728 N. Elizabeth St., Lima, O.

POTOMAC SYNOD—

Gettysburg Classis—Helen Elizabeth Garrett, W. Hanover St., Hanover, Pa.

Mercersburg Classis—Mrs. Harriet McCauley Schnebly, Mercersburg, Pa.

"Thy name.....endureth for ever; and thy memorial....throughout all generations."

Momentum for the Meeting

Materials and Methods

CARRIE M. KERSCHNER

"The Church which has set herself to make this a Christ-like world must accept it as a primary duty to let her membership know what the world is like today. No general smattering of knowledge will do. Details of the picture must be filled in, so that real understanding may produce sympathy and fellowship between the Christian Church and all communities, peoples and areas of life that are without Christ. The missionary enterprise is dependent for its success upon a church membership informed, awakened and passionately in earnest."

The field of missionary education is, therefore, the whole church. That means men, women and children. The materials available now for all age groups challenge the earnest and consecrated activities of the members of our organized missionary groups to renewed effort in "thorough, systematic, and dynamic missionary education".

Reports show an increase of seventy in the number of Woman's Missionary Societies in the last ten years and a net increase in membership over last year of seventy. Education has accomplished this. The women are reading and studying, the boys and girls are reading and studying as are some men! May the number increase!

Much time is spent in the preparation of programs for Societies, Guilds and children's groups. None were ever better than the ones being prepared for this year. The Programs for Woman's Societies and Girls' Missionary Guilds will be general in character. The September meeting is being planned around the theme "Our Church and Its Youth" with the suggestion that the women not only meet jointly with the members of the Girls' Missionary Guilds but that the program be planned jointly. Plan together, also, for separate business sessions. The October Program

for Woman's Societies is entitled "The Home Mission Church".

When the Cabinet of the local Missionary Society meets in August to arrange for the programs for the year they should keep in mind the fact that we are challenged to plan for and hold separate Mission Study Classes in Home Missions during the Fall using "Toward a Christian America", \$1.00 cloth, 60c paper. If a School of Missions is being planned ask for further suggestions.

The programs of Girls' Guilds are not based on any particular mission study book but the girls are being encouraged to sponsor and participate in discussion groups using "Christian Youth in Action." (Cloth, \$1.00; paper, 60c.)

Leaders of Juniors will find among other things suggestions in the Mission Band Packet (50c) for the use of "Jumping Beans" (junior) 75c and "Rafael and Consuelo" (primary) 75c.

As stated before, when payment accompanies an order of \$10 for Reading Course books a \$1.00 book may be selected free. Packets may not be included to complete such an order.

The play "Twilight and Stars", the story of a Winnebago Maiden, published by the Marie Hannah Stucki Missionary Society of the Winnebago Indian School and contributed to the General Synodical Society, sells for 10c each, 3 for 25c. There are twenty-two characters. "The Call of the Halls", by Margaret R. Motter, requires nine characters. Price 5c. Both of these fit admirably into the Home Mission Program.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

We record with gratitude the news of the organization of a Woman's Missionary Society in St. Paul's Church, Baltimore, Maryland, Rev. David Baker, minister. Mrs. Baker organized with 36 charter members on May 7, 1935. Mrs. Frieda Steil, 4410 Springdale Ave., Baltimore, Md., is president. With its able leadership this group will undoubtedly add much to the strength of Baltimore-Washington Classical Society.

From Winside, Nebraska, Nebraska Classis, Northwest Synod, comes the report of a

Woman's Missionary Society on May 9th, 1935. Organized by Mrs. Wm. Jassmann. This is another Society at Large for this Synod and the first one to be reported from this particular Classis. A SPECIAL welcome is accorded this group of which Mrs. Henry Ulrich, Winside, Nebraska, is president.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Dear Guild Girls:

I know that you want to know who received the General Synodical banner this year. Northwest Synod, with three classical societies, had the highest percentage on the Synodical Standard because they were able to get their reports *in on time*. Eastern Synod, with thirteen classical societies, had just one point less than Northwest. Because Eastern Synod had fine gains in membership, number of Guilds and budget we requested Northwest to share the banner with Eastern Synod for six months.

For a number of years Eastern and Northwest Synods have been receiving the banner. I should like to challenge the other Synods to get in the race and give these two Synods a little competition. It means that each Guild must work for increased membership, budget, Thank Offering and must get reports in on time. This friendly competition only makes the traveling along the "Highway to Greater Things" a little more interesting. Winning the banner is not the important thing but winning more girls to the cause of Christ is what counts. Now, what are you and the other members of your Guild going to do about it? We have 6,066 members in 439 Girls' Missionary Guilds. Dare I challenge you to a membership of 6,500 by March 31, 1935? Yes, "I dare you!" Won't you write and tell me that your Guild accepts the challenge of having a net increase of one by that date?

These new Guilds will help to bring up the total increase. We welcome them:

PITTSBURGH SYNOD—

Greensburg, Pa., First Church. Organized by Mrs. D. J. Snyder with 14 charter members. President, Miss Anne Exline, 113 Monahan Ave., Greensburg, Pa.

Johnstown, Pa., St. Paul's Church. Organized by Mrs. E. A. Hower and Mrs. I. B.

Kimmel. President, Miss Erna May Weimer, R. D. 5, Johnstown, Pa.

POTOMAC SYNOD—

Guilford Charge, N. C., St. Mark's Church. Organized by Mrs. W. C. Lyerly with 20 charter members. President, Miss Zephyr May, Burlington, N. C.

If you are not sending anyone to a Summer Conference you will want to know that the theme for the Guild programs for the coming year is "Come Let Us Build a Christ-like World". The packets are ready at forty cents each. This year we are asking the Guild girls to be responsible for, or to cooperate with, a discussion group of young people who will use the book "Christian Youth in Action", by Frank Herriott, led by the pastor or an able leader. We suggest that this book be used in at least six consecutive sessions, either on Sunday evening or during the week.

For the foreign mission study book each Guild girl will be required to read either "The Flying Boat", by McLean, or "Lupita", by Rembao. More detailed explanation will be given in the packet.

May you have a great time in helping to build a Christ-like world.

Cordially yours,

RUTH HEINMILLER.

Mission Band

Dear Mission Band Leaders:

At the Girls' Missionary Guild luncheon held at Greensburg, Pa., May 25th, when the General Synodical Guild banner was awarded we took that opportunity to also award the Mission Band banner. Now, I know you are eager to know who received it. Although Eastern Synod had the highest percentage on the Synodical Standard, Potomac Synod was very close. Therefore, we asked Eastern Synod to share it with Potomac Synod for six months. We congratulate these two Synods.

You will note on the new Standard for Mission Band the point, "At least one-fourth of the membership participating in the Reading Course for Boys and Girls". The new list is ready. Get enough so that each child in the Mission Band has one and get the boys and girls started. The books that were on the previous lists are continued on this one and more splendid books have been added. Instead of having Group A and

Group B there will be only one list and all the children are privileged to read any books on the list. All children in the Church School are eligible to receive the Recognition Card for attaining the requirements.

Take time at some of your Mission Band meetings to talk with the children about the books on this Course which they have read. Find out if they consider the boys and girls in the stories real friends of theirs. An entire session might be used in discussing the books.

We are happy to report at least one new Band this month. It was organized at First Church, Mt. Pleasant, Pa., by Mrs. Paul Stonesifer with 10 charter members.

Cordially yours,

RUTH HEINMILLER.

Mrs. G. E. Plott, of Greencastle, Pa., says when renewing her subscription to the OUTLOOK OF MISSIONS, "The magazine gets more interesting each month."

"I received the February copy of the OUTLOOK and am very pleased with your fine magazine. It was a delight to read the inspiring and interesting articles in it. They gave me much to think and to pray and to work. I am proud that we have such a good Mission Magazine in our Evangelical and Reformed Church."

REV. G. T. ZUCHER,
Wheatland, Wyoming.

"I have taken THE OUTLOOK OF MISSIONS for many years and would not like to do without it."

MISS ELIZABETH BLATT,
Hamilton, Ohio.

"I need this little magazine in my work in order to keep posted as to the reports from Home and Foreign missionaries."

MRS. C. M. POOLE,
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"THE OUTLOOK OF MISSIONS is of vital importance in our W. M. S. work."

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Worship Service for the Church School

PREPARED BY CHARLES M. LE GALLEY

THEME: CHRISTIAN HYMNS, AN INTERNATIONAL HERITAGE

Prelude:—We Praise Thee, O God, Our Redeemer, Creator.

Call to Worship:—Music.

How many of us ever stop to think
of music as a wondrous magic link
With God; taking sometimes the place of prayer,
when words have failed us 'neath the weight of care.
Music, that knows no country, race nor creed;
But gives to each according to his need.—ANON.

Hymn:—Music is an international language. Hymns in common use today have come to us from many lands and some have been handed down through many generations. Our prelude this morning was a hymn tune from old Netherlands. The music of our first hymn is that of the great German composer, Beethoven, the words by the American poet, Henry VanDyke. "*Joyful, Joyful, We Adore Thee.*"

Scripture:—Most of the Psalms of David were written to be sung. In *Psalm 100* the poet exhorts the people of all nations to sing praises to the universal God. (A young man or woman reads the Psalm.)

Hymn:—The early church developed hymn writers whose verses have come down through the centuries. Bernard of Clairvaux, a monk of old France, wrote in about the year 1100 the hymn "O Sacred Head Now Wounded" and the deeply reverent verses beginning "*Jesus, the Very Thought of Thee.*" May we sing this second hymn, being mindful of the debt of gratitude we owe to the Christians of intervening generations who have preserved it for us?

Hymn:—No Christmas program would be complete without the old Latin hymn of the seventeenth century. "Adeste Fidelis," or, as it has been translated into English, "*O Come, All Ye Faithful.*" It is sung to a traditional melody of the eighteenth century. May we sing one verse of the hymn breathing a prayer in our hearts that non-Christians in this land and other lands may come to join in this hymn of praise to Christ, the Redeemer.

Two-Minute Report:—"Martin Luther and His Hymns." (Refer to books dealing with hymns and hymn writers in your public library.)

Hymn:—A century before the first colonies were being established here in America, Martin Luther had written the words and composed the music for the hymn, "*A Mighty Fortress is Our God.*" May we sing the first and last verses of this hymn with the strong assurance that the words express.

Two-Minute Reports:—"Isaac Watts, Father of the English Hymn."

Hymn:—Watts' hymn, "*Before Jehovah's Awful Throne,*" is sung to the tune of "Old Hundredth," which dates back to 1551 and is found in the Genevan Psalter of that period. An incident in the history of the hymn will be of interest as we sing it. In 1853 when Commodore Perry's flagship lay anchored in Tokyo Bay prior to the signing of the treaty which resulted in the opening of Japan to world contracts, this hymn was sung at the divine service on shipboard. The words have added significance in the light of this incident. (Omit verse 4.)

Hymn:—The author of the hymn of adoration, "*Fairest Lord Jesus,*" is unknown, but the verses are known to date back to seventeenth-century Germany. The tune is derived from a Silesian folk song.

Hymn:—May the words of the hymn, "*Lord, Speak to Me, That I May Speak,*" express sincerely our desire to share with others, in this land and other lands, the Christian heritage which is ours, a heritage of which Christian music is only a part. This hymn was written fifty years ago by Frances Havergal, an Englishwoman, daughter of an Anglican rector. It has been set to the music of the German composer, Robert Schumann.

Prayer:—Thanksgiving for the rich Christian heritage which is ours from many peoples and generations. Earnest desire to be worthy followers of those who have gone before.

Prayer for vision to see the great spiritual need of those not yet brought to Christ and for guidance as we seek to share Christ with them.

Pledge of our continued allegiance and devotion, to be made manifest through service for others.

Benediction.

Summer Missionary Conferences

THEMES FOR 1935

FOREIGN MISSIONS: Latin America.

HOME MISSIONS: Pioneering Today in Home Missions.

The topic for study in foreign missions this year gives an opportunity to study particularly the work in Honduras which is now ours. The home missions topic makes possible a general survey of the home missionary enterprise. For young people the study is tied up with the youth program, "Christian Youth Building a New World".



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Hanover, Indiana	July 14 to July 20
Ursinus College, Collegeville, Pa.....	July 27 to Aug. 2
Heidelberg College, Tiffin, Ohio.....	July 29 to Aug. 10
Mission House College, Plymouth, Wis.....	Aug. 12 to Aug. 18
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Second Family Week, Dunkirk, N. Y.....	Aug. 19 to Aug. 26

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